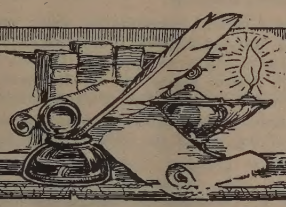
The Universalist Leader

Boston and Chicago

July 11, 1925



To a Waterfowl

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

There is a Power whose care
Teaches thy way along that pathless coast, —
The desert and illimitable air, —
Lone wandering, but not lost.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

William Cullen Bryant.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

TWO VIEWS OF THE DEFENSE TEST DAY

IT has been a success. It has been a fizzle. It hurries our country on toward complete preparedness. It kills the movement to make us a militaristic nation. It is the best thing we ever did on the Fourth of July. It is the worst thing. The President was for it. The President was against it, and tried to kill it by putting it on the Fourth.

And so the comment runs. It is a hot debate because it concerns peace. Few men can discuss peace and remain peaceful. This is not altogether bad because it indicates intense interest and a conviction that vital issues are involved.

The facts about the Defense Test Day as seen by Major General John L. Hines, Chief of Staff, are that the results are as satisfactory as could be expected—the participation about two thirds that of last year, and the decrease due to weather, the day coming on Saturday, other attractions and the failure of several governors to order out the militia.

This is a good time for people who can keep their tempers to point out to the War Department some reasons why there is wide-spread suspicion of the motives of those back of the test, hostility to the observance in many quarters and indifference in other quarters.

The fundamental thing is that the emphasis made by the War Department is wrong. This may be a thing impossible to correct. If it is impossible then there is nothing to do but for the church people to fight these generals and their civilian allies tooth and nail.

What the generals say in their speeches is "We are for peace but—but—but," and then they go on through a list of why we must have preparedness—and, the less skilful of them, why war always has been and always will be.

It would have a different effect if these speeches could have started at the other end. "We are for reasonable preparedness—but the big effort of the country should be made to organize for peace."

We listened with some care to the exercises so carefully staged by the War Department and sent out by radio on the night of July 4 "to millions listening in." It was a remarkable exhibition. The mere linking up the country so that people in Alaska, in Hawaii and in every state of the Union could hear Dawes in Chicago, Pershing in Washington and Commanding Generals at their headquarters in different areas talk together although separated by thousands of miles was a great feat. There was enough of the "Hello Charlie, Hello John" business to keep the listeners amused. But there was no indication that these men understood the price civilization will have to pay for another war—or felt real enthusiasm for movements to organize for peace.

One of the generals was stupid enough to link "Communists and pacifists" in the same phrase, although the War Department as a whole, we think, has found out that it was a bad blunder to try to tar people like Maud Wood Park, Will Irwin and other workers for peace with the stick of Bolshevism.

There are plenty of army officers who do want peace and who work for it—but there was no note of peace in the Defense Test Day performance.

The Christian people of this country are aroused and determined on this matter of making the principles of Christ the rule for nations and for man. Some of them, to be sure, take the easy radical short cut of abolishing the army and navy forthwith and pledging themselves to have nothing to do with war. This is failing in Christian duty because it is failing to love God with the mind as well as the heart. But they are pushed into this attitude by an equally stupid state of mind which eliminates preparedness for peace from the Defense Test Day.

* *

THE NEW DOCTORS

WE take our pen in hand to record the names and the fame of the new Doctors of Tufts, Lombard and St. Lawrence.

At the head of the list is John Garibaldi Sargent, Tufts '87, made a Doctor of Laws by his Alma Mater. With him stood Judge Fred E. Beane of Maine, a recipient of the same degree. One of the strongest

and best medical men of the country, Dr. Francis Carter Wood of New York City, famous for his cancer research work, was made a Doctor of Science by the same institution.

The other Tufts "Doctors" are Edna St. Vincent Millay, Doctor of Letters; Henry Hadley, Doctor of Music; Henry Butterfield Taylor and Harold E. B. Speight, Doctors of Divinity.

Dr. Taylor is the successful pastor of our Meriden church, now happily restored to health after dangerous experiences last summer, a writer and traveler of distinction.

Dr. Speight, a Unitarian minister of King's Chapel, is the man responsible for bringing together for weekday services in Boston strong preachers from nearly all Protestant denominations, "a representative Unitarian clergyman," as President Cousens declared.

St. Lawrence University conferred the degree of Doctor of Laws upon Dean E. L. Hulett and Doctor of Science on Prof. Robert D. Ford, both of the faculty. It also gave Doctor of Science to Professor Shephard, the distinguished Psychologist of the University of Michigan, a St. Lawrence graduate. No degrees were conferred in theology.

At Lombard, Roger Sherman Galer was made a Doctor of Laws. Judge Galer, a former president of the Universalist General Convention, and an active trustee now, is distinguished both in law and in letters. He is one of the editors of the *Sunday School Helper*.

Walter H. Macpherson of Joliet is one new Doctor of Humane Laws. He is justly popular wherever known.

* *

REV. MR. DOE

IT is good usage to say the Reverend John Doe, or the Reverend Mr. Doe, or even Mr. Doe, if if one wants to leave off the adjective. It may be proper to say John or Doe. It is vulgar usage to say "Reverend Doe" or to address a minister as "Reverend."

This usage is altogether too common and seems to be growing. We trust that our people will use their influence against it.

* *

THE CAMP HILL DISASTER

ON June 23 the main school building of the Southern Industrial Institute, Camp Hill, burned to the ground. We published last week a brief letter of the principal, Lyman Ward, from which we reprint a few sentences:

"We shall erect on the site of our old building a new fire-proof school building. It should cost not less than $25,000. So many of the readers of the *Leader* have assisted us at various times that I take this method of notifying our friends of our loss and expressing to them my determination to build a finer and better building."

The boys connected with the school have started felling timber and shaping it to use in a temporary structure which is to be ready by fall. There is every indication that the entering class in the fall will be the largest in the history of the school.

These young fellows, starting the rebuilding themselves, appeal to the imagination. They illustrate that union of hand and brain, that combination of manual, intellectual and moral for which Camp Hill has always stood. They are learning by doing. They are helping pay their own way as they go along. They are squaring their shoulders to responsibilities now which will train them to stand later among the real burden bearers of the world.

We like Principal Ward for his courage, determination, faith and optimism. We like his school because it is giving poor boys and girls a chance for an education. And we like those boys and girls who rally around in time of stress and difficulty.

Success to Camp Hill.

* *

RUNNING AWAY FROM DUTY

THE Church of the Messiah in Portland, Me., Dr. Vallentyne, pastor, has arranged to have regular preaching services Sunday mornings during the summer at 9.30 o'clock, getting the strongest men available.

The old historic church on Cape Ann, John Murray's Church at Gloucester, this year as other years, keeps the flag flying. Dr. Lee, the pastor, goes away for a month or so, but keeps the pulpit supplied.

Dr. Coons, state superintendent of Massachusetts, is co-operating with the trustees in keeping open the church at Swampscott, Massachusetts, the "summer capital."

Where there are several churches of one denomination in a city frequently these unite. In Boston Unitarian services are held each Sunday in the Arlington Street church. Where there is a spirit of unity between churches of different denominations similar union services are arranged. For years Congregational, Unitarian and Universalist churches in Lynn have organized union summer services. They are held first in one church and then in another. The regular pastor of each church gives a Sunday out of the vacation, if convenient, and other men are called in to help.

Our church in Washington, D. C., which has a tradition of summer services faithfully maintained for many years, unable to arrange the preaching services, has a kind of children's church going on this summer.

We are delighted to see this movement for summer services growing. It indicates a growing sense of responsibility among church members for the community. The minister ought to have a long vacation—varying according to his needs and other opportunities. It he goes to Europe it should be extended on the theory that he will be gathering fresh material and do better work. If he shows signs of wear and tear, it likewise should be extended. Three months under many conditions is not too much. But if he is strong and well, and especially if he is staying near by and wants to work, it is an extraordinary thing to close up—at least for very long.

There is nothing to the theory that congregations should have a rest. They get it in most cases as they go along—and more than they need. Besides, con-

gregations, even in the most stabilized communities, are changing bodies. Visitors come and go. The motor brings people to church, as well as keeps them away. And, strange as it may sound to some ears, people actually exist in every congregation who want to go to church—who go because they love to go and not from a sense of duty.

We pass by the usual argument in favor of summer services, that the church will be better off in the fall if work keeps going. We are thinking of something that can not be measured in terms of income or attendance—the subtle but mighty influence exerted by institutions which show appreciation of the summer problems of the masses.

The church that keeps open shows that it understands and cares.

Not one of our churches that we know of would flee from bubonic plague. No more should they flee from high humidity and ninety degrees in the shade.

* *

SOMETHING GOOD OUT OF RAVENA

THE Editor of the *News Herald* of Ravena, New York, recently published in that paper his platform:

"I believe in my job.

"I shall at all times be fair to every one in my community, expecting frequently to be charged with being unfair.

"I shall not be afraid to champion the poor man's cause for fear of the wrath of the rich man.

"Nor shall I be afraid to stand by the rich man for fear of being charged with having sold out to him.

"I shall respect and honor my profession, believing that it is a high calling."

"A newspaper editor," says the *Chirstian Science Monitor*, "who adheres to such a platform is learning something of the real responsibilities and joys of journalism."

Though we recognize how applicable these words are to editors of daily, weekly, and monthly publications, of church papers and non-church papers, we suggest that they are useful for everybody else. Any man might well cut them out, fasten them in his hat, and walk under them.

Nobody can succeed in being perfectly fair, but it is a glorious thing to keep on trying. We can approximate fairness in our papers and in every other medium of expression. And we don't have to be cowards.

* *

THE JEWS

MR. BALFOUR paid a noble tribute to Jews at the dedication of the new Jewish University in Palestine. He said:

> In the last few years—I say this merely as an illustration—there have been three theories, all relating to different branches of science, attracting the attention even of the unscintific, and prompting a great deal of unintelligent small talk throughout the world among all cultivated societies. One of these is philosophic, known generally as the theory of creative evolution; the author of it is a friend of mine, a great philosopher and a Jew. Another theory much talked of constitutes what is called the new psychology. The author thereof is a friend and also a Jew. The other theory, the most comprehensive, the most original, and the most important of all, is the theory of relativity. That is largely the work of Einstin, a mathematical and scientific genius of the very first order, who is also a Jew.

At the laying of the cornerstone of the Jewish Community center in Washington recently, President Coolidge recognized frankly the service of the Jews to our own country, their part in the struggle of the Colonies for independence, their work since. He then said:

> But whatever their origin as a people, they always have come to us eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense, in order to make a contribution to the national life, fully worthy of the traditions they had inherited.

This is especially timely in view of recent attacks upon the patriotism of Jews.

The President went on to point out that our country had done much for the Jews, but that the greatest thing it had done "has been to receive and treat them precisely as it receives and treats all others"—and he added that the greatest boon a country can confer upon any class of people is "to free them from the demoralizing influence of privilege enjoyed by a few."

The President recognized frankly that we have not achieved all we have tried to do:

> Least of all can we indulge the satisfactions of complacency, imagining that the sum of useful progress has been attained. The commuity or the civilization that ceases to progress, begins that hour to recede.
>
> The work of spiritual unification is not completed. Factional, sectional, social and political lines of conflict yet persist. Despite all experience, society continues to engender the hatreds and jealousies whereof are born domestic strife and international conflicts. But education and enlightenment are reaking their force. Reason is emerging.

The work of spiritual unification of which the President speaks will be hastened when we recognize that the different racial groups need not give up racial and religious things which are distinctive and sink down to an uninteresting dead level of uniformity in order to be loyal to our country. The Hon. Louis Marshall, the great Jewish lawyer of New York, pointed this out in his answer to the charge of the Princeton professor that Jews are disloyal:

> The loyalty of the American Jew had been questioned, Mr. Marshall declared, by assertions that he is unwilling to surrender his racial integrity and be fully assimilated. "If this means Jews remain loyal to their age-long traditions, their history, culture, and civilization," he said, "then we admit the impeachment and glory in it."
>
> "If assimilation means we are unwilling to surrender that which has been distinctive in our civilization, to adjure our sacred faith, then we declare we are unalterably opposed to such assimilation and not even a Princeton professor can frighten us into it."

V---Conservative Christianity

Daniel Evans

LIBERAL Christianity, in the judgment of some conservative theologians, and in particular of Professor Machen, is a contradiction in terms. What is liberal is not Christian, and what is Christian is not liberal. To talk of liberal Christianity is like talking of a round square. There is no such thing. There is a square and there is a circle, but there is no square circle; so there is liberalism and there is Christianity, but there is no liberal Christianity. Professor Machen defines liberalism for the purpose of showing that it is not Christian. If something white is placed alongside of something black, its whiteness appears in greater distinction than if seen apart. Now we want to see just what he, as a typical conservative theologian, thinks Christianity is. We will follow him just as closely as we can that we may know just what he thinks Christianity is. It will be an interesting study and an amazing experience.

To know what Christianity is can only be determined by an examination of the beginnings of Christianity. It originated, however, not with Jesus, but with his disciples after his death. The stream does not take its rise with him and from his life, but with them. The name and the thing itself are due to them. "It is doubtful if anything that preceded the death of Jesus can be called Christianity, or if so only in a preliminary stage" . . . "The life which Jesus lives in the Gospels is after all for us but the spurious life of the stage. We sit silent in the play-house and watch the absorbing Gospel drama of forgiveness and healing and love and courage and high endeavor; in wrapt attention we follow the fortunes of those who came to Jesus laboring and heavy-laden and found rest. For a time our troubles are forgotten. But suddenly the curtain falls, with the closing of the book, and out we go again into the cold humdrum of our own lives . . . and still we are seeking our own Savior." The historical Jesus before his death, as given us in the records, is just the leading character in the drama of forgiveness and healing, and nothing more.

"The words of Jesus, spoken during his earthly ministry, could hardly contain all that we need to know about God and about the way of Salvation, for the meaning of Jesus' redeeming work could hardly be fully set forth before that work was done. . . . It is doing despite, not only to the spirit of God, but also to Jesus himself, to regard the teaching of the Holy Spirit, given through the Apostles, as at all inferior in authority to the teaching of Jesus." Here we have the explanation of conservative Christianity. The disciples are of equal authority in their teaching with Christ himself. They read the meaning of his life with absolute insight. It is their interpretation of his death, rather than his words, deeds, character, person, that gives us Christianity. It is their message about Him, rather than His message of God, the soul and the world that is all-important. "It is this that makes Him ours." There is a river that flows a short distance from my summer home. It takes its rise in a little lake, whose water is as clear as crystal, and which comes to it from the mountain streams. The source of this river is in the lake. In like manner, we find the source of Christianity is not below with the disciples and apostles, but in the Soul of Christ. The conservative goes too far down stream to discover what Christianity is.

The outstanding event in the career of Christ was his death. His life culminated in his death. It brought about his death. What now is the meaning of this event? The event is historical. The interpretation is theological. It is related to the sin of the world for Christ is the Savior of Men. His fundamental problem was the sin of man and his redemption. But what is the interpretation of the Cross that gives us its deepest meaning? Shall we go into the mind of Christ or into the mind of the disciples? The conservative prefers the mind of the disciples, and the one exclusive interpretation is made in the terms of a substitutionary atonement. "The Savior bore the dreadful guilt of our sins and bore it instead of us. Christ died instead of us to present us faultless." There is nothing in the life of humanity analogous to his death. Others may sacrifice their lives for the peace, and protection and safety of others, "But these avail nothing to wipe out the guilt of sin. While no man can pay the penalty of sin, Jesus can and did." "One drop of the precious blood of Jesus is of more value for our salvation and for the hope of society than all the rivers of blood that have flowed upon the battlefields of history."

With such an interpretation of "the blessed theology of the Cross," Professor Machen makes the amazing statement, which can not but shock most Christian persons, that "one can only be sorry that the people on the "Titanic" could not find a better hymn to die by than "Nearer my God to Thee." While this hymn contains "a perfectly good thought, certainly it is not the gospel." They should have sung: "When I survey the wondrous Cross." It is a pity that some conservative theologian was not present, to instruct the orchestra which played and the religious folk who sang "Nearer My God to Thee," that they were not doing the Christian thing, and should they make a different and better selection their chances of salvation would be so much greater.

The reason that the Cross is all important is because the person who died upon it was a "supernatural person." He was not the fairest flower of humanity; he was God. "He who is the object of faith is no mere man, but a supernatural person, and indeed a person who was God . . . seated on the throne of All Being." He does not belong to humanity. "The Savior comes from God. This is the seat of the Christian religion, the very ground and substance of the Christian faith." "Jesus is both God and Man, pure divinity and pure humanity. He was God and Man in two *distinct* natures." Thus he reads the phraseology of later creeds into the New Testament itself. All that God means as creator of the world, that Jesus is for Professor Machen. It is his attributes as deity, rather than his profound religious and moral

experiences of life in this our human world that gives him his significance and value. One wonders why there was any need of such experiences, or how he could have had such experiences if and since he was God? Why not a theophany rather than the Incarnation?

The basic thought of any and every religion is its thought of God. The conservative conception of God can not but give us pause. The emphasis is laid upon God as creator. There is "an awful gulf that separates the creature from the creator. Between the creature and the Creator a great gulf is fixed." "The one attribute of God is absolutely fundamental in the Bible . . . the awful transcendence of God." The character of God is such that it can not evoke our confidence. Among the strangest of all the many strange things Professor Machen says is that "there is nothing in Jesus' teaching about the character of God which in itself can evoke trust. On the contrary the awful presentation can give rise in the hearts of us sinners only to despair. Trust arrives only when we attend to God's way of salvation, and that way is found in Jesus."

And that way, as we have seen, is the substitution of Christ for the sinner, and the bearing of the penalty and guilt of the sinner by Christ, and all this is demanded by God who turns out to be not the Father of all men, but only of the persons who have allowed Christ to bear the penalty and guilt of their sin. Here we have "a religion of the gulf."

Knowledge of this God comes to us not from nature and from our conscience, but absolutely and infallibly only in and through the Bible. The uniqueness of the Bible consists in the fact that it concerns the way by which sinful men can come into communion with the living God. Through inspiration the writers are preserved from error. There is no error in the Bible. The writers were kept from falling into errors which mar all other books. "The Bible is therefore an infallible rule of faith and practise." "The Christian finds the seat of authority in the whole Bible" . . . "Christianity is founded upon the Bible. It bases upon the Bible both its thinking and its life." How a person, possessed of his senses, can make such claims for the Bible passes comprehension. It is an evidence and exhibition of the "clerical" mind. It is a matter of interest to the psychologist, rather than to the theologian or the historian. It indicates a state of mind, not an objective fact.

Such then is not only conservative Christianity, but the genuine, original, and exclusive Christianity as this typical traditional orthodox theologian understands it, expounds it, defends it. He would deny the name Christian to all who do not accept it, and he is for reading out of the Presbyterian Church and ministry and administrative offices all who do not swear by and stand for such a Christianity. We are grateful to him for making the issue clear, for setting liberalism and conservative Christianity in contrast, for challenging us to declare ourselves without evasion.

If this were Christianity, and there were no other possible interpretation of the historical, the everlasting, the moral facts, truths, and values of the Christian religion, we would frankly and candidly concede we were not, and could not be, and would not be Christians, in view of our experiences and the principles of thought with which we live our life and do our thinking. We are, however, convinced that there is another interpretation of these facts, truths, and values, and we keep continuity with the spirit of Christ, and the faith of all the greater saints, and the thought of all the deeper thinkers of the Church.

Cruising Cross Country

XXVI In Santa Barbara the Beautiful

John van Schaick, Jr.

WE had little time for Santa Barbara, but we had the advantage of a good introduction. Some of our relatives and friends have been accustomed to going there and a brother-in-law with his wife, fresh from Santa Barbara, stopped to see us in Washington shortly before we started west. He spoke of it, as do most travelers, not only with admiration but with a degree of affection.

Then when we were at Riverside we made the acquaintance of Bradford Torrey, the author, a Weymouth, Massachusetts, man. Not in the body of course, for he died at Santa Barbara in 1912, two days before his sixty-ninth birthday. But at the Mission Inn we dipped into his "Field Days in California," California sketches contributed first to the *Christian Endeavor World* and other publications. We found it so charming that we have since added it to our library. It showed us Santa Barbara through the eyes of a naturalist.

There are several points along the California coast where one may see the sun rise out of the Pacific Ocean. Santa Barbara is one of these. As one studies the map and follows the coast line of the state southward, one finds it making its greatest bend to the east and for short distances to the north when one reaches the Santa Barbara channel. In Santa Barbara, therefore, one looks out to sea to the south and east.

The Santa Ynez mountains curve around the city shutting off the cold north and west winds:

> "Immediately at its back," says Bradford Torrey "rise the Santa Ynez mountains filling the horizon with a magnificent curving reach—a visible reach, I mean to say—of fifty miles more or less. Easterly, down the coast where the range seen from this point seems to jut into the ocean, the lower peaks are of rarely picturesque shapes; and dressed in the soft morning or evening light, especially, the whole serrated range, three or four thousand feet in altitude and covered with evergreen chaparral, is of a truly exquisite beauty. Its neighborliness—some of the higher summits being not more than five or six miles away, and its almost semicircular sweep, make it in a peculiarly intimate sense our own. Live here for a year of two and you will feel it so. It stretches it arms about the city and the beach, and, as it were, holds them in its lap."

Some of the winter visitors to Santa Barbara spend much of their time motoring through the passes and to celebrated views in these mountains. There are the Cliff Drive, that to the San Marco Pass, or over into the Santa Ynez valley with the old missions, or to various ranches, canyons and glens. Other visitors make trips to the large islands, Anacapa, Santa Cruz, or Santa Rosa, straight out to sea to the southward and some twenty or thirty miles away.

Speaking of the view from the city of the island of Santa Cruz, the nearest and highest of the three, Mr. Torrey says: "Scored from end to end with deep, rugged canyons in which shadows nestle, especially when the morning sun strikes along it lengthwise, the reader must be trusted to imagine how much it adds to the charm of our fair Santa Barbara world as one saunters along the edge of the breakers on a clear, sunny day, with the softest of airs moving in from the ocean and the temperature graduated for purposes of human comfort."

Always it is an open question whether the man gets the most who goes to an island and explores it, or he who studies it across a stretch of shining water. It is the same question John Coleman Adams raised in his "Nature Studies in Berkshire," whether the man most truly possesses a mountain who climbs it, or who walks around it and studies it from points of vantage. We had no choice at Santa Barbara. We had no time for the excursions. We were there only two nights, making to ourselves the familiar apology that we were just looking it over to see if we would like to come some day for a stay. How we felt about it perhaps I can best indicate by these extracts from the Madame's diary. They may mean more if I say that they were not written with any idea of publication, that the Madame dislikes long or hurried railway journeys, and didn't much want to go to California, especially in May when Washington is so gloriously beautiful.

"Wednesday, May 20. Left Los Angeles 8 a. m. (Coast Line). Arrived Santa Barbara 11.23. Beautiful views here of mountains on one side and the blue Pacific and islands on the other side. The site of Santa Barbara on the bay is charming, 'The American Mentone.' We went to the Hotel Arlington toward the upper part of the town, an attractive mission type hotel, with broad terraces, set in lovely grounds and flower gardens. Lots of birds. Sat in garden, then had a little rest after lunch. At 4 o'clock we took trolley (eleven and one-half miles) up to the old Santa Barbara Mission, built on high ground, overlooking the town and out over the Pacific. Mission to Indians founded by Father Junipero Serra, 1782, Spanish missionary. It is a stucco church, red tiles, towers with red, rounded domes, and a monastery; very fine; now used as a theological school. A Franciscan monk showed us the rooms, relics and picturesque cemetery adjoining, meanwhile getting off at rapid rate history of the mission interspersed with puns and conundrums. Tangle of trees and lovely flowering shrubs in the graveyard, lantana, roses, etc. We saw nests of both the hooded oriole and Bullock's oriole. We climbed way up in tower and out on roof. Beautiful view. Walked back through quiet streets passing fine villas and delightful gardens; fine look at Arizona hooded oriole and the California jay on Santa Barbara street. Stopped to see the Hotel Grayson where L. H. and C. B. stayed. Bankers' Convention here. Watched the dancing until 9.

"Thursday, May 21. We hired a closed motor and went up to Hotel Samarkand, a most unusual, oriental-looking building, white-plastered, with flat roof; the window frames, much of the trimming and the decorations inside a turquoise blue. A perfectly beautiful garden, terraced, with pool, water-lilies, swan and masses of gorgeous colored flowers, the blues and purples predominating, arbors of roses, etc. A view from this terrace of mountains above, back, and almost all around. Santa Barbara below and then the Pacific. A most enchanting spot. Here we met unexpectedly Mr. Darnall, who used to have charge of the Reform School on the Bladensburg Pike, near Washington, D. C. He now is a banker at San Diego, and is here attending the convention. After leaving the Samarkand we took the Hill Drive overlooking Santa Barbara. Passed charming villas of Spanish type, set in lovely gardens, and from every point of the high, winding road, we had wonderful views. One of the most beautiful rides I ever took; the site of Santa Barbara is ideal. Evening we listened to music a while (girls' trio) and then to bed.

"Friday, May 22. Mr. Darnall called to see us and took us in his car down to Spanish Street, "El Paseo," an old adobe house and courtyard of the former Spanish Governor, "de la Guerra." This has been restored and added to by a group of artists and architects apparently who have studios there. Most artistic, foreign and charming. Walked back to hotel. At 11.30 left for San Francisco via the Coast Line."

When the Madame writes birds figure often in the narrative. My knowledge of birds has been so slight that I have never even "testified" at the annual meeting of the Audobon Society in Washington, where every member gets up and relates some experience in the good old Methodist class meeting style. But by association with these bird enthusiasts gradually I am picking up a bit. Two of the birds we saw in Santa Barbara made an indelible impression. The Arizona hooded oriole sat out for us on the tip top of a tree with the setting sun shining full on his beautiful yellow plumage. Then, as if bowing after his exhibition, he flew across the street and passed close where we were standing. The California jay did even better. He appeared to want the bit of turf on which we were standing, and scolded about in the bushes near us until we moved off a few feet, when he came down and took possession, undisturbed by our proximity. With our eastern blue jay, the California jay, and the steller jay, which we saw at the Grand Canyon, I began to plume myself on my knowledge, until the Madame told me that there were twenty-six jays in her abridged list and seven orioles.

"How many sparrows?" I said brusquely, only to get the crushing response: "Ninety-three in the short list." Then I looked them up. Apparently several naturalists who have gone to the seaside have named a new sparrow, for there are fourteen seaside

sparrows, three grasshopper sparrows and twenty song sparrows. Oregon, Savannah, Ipswich, Texas, Louisiana, California, Dakota, Alamada, San Diego, and Santa Barbara are among the places which seem to have sparrows named after them, and a score or more of individuals as well. Before I go on with my studies, however, I propose to find out whether I am being sacrificed on the altar of local jealousies and individual pride or not. This having special sparrows for every California town seems to me a little too much.

Personally I like the despised English sparrow, who sports the same waistcoat in Calcutta that he does in London or New York—who follows after the water buffalo in the Philippines as easily as he does after a horse in this country, and who adapts himself to life under the equator and in regions of bitter northern cold. Plebeian though he seems, he is a brave gentleman and a citizen of the world. I feed him regularly out of gratitude that he is one of the ninety-three I always know.

But there were other things besides birds which proved interesting here. The Mission, while not the oldest, is said to be one of the most beautiful of all and the best preserved. It succeeded in turning our attention to this phase of history as nothing has done before.

Father Junipero Serra unquestionably is the most interesting figure connected with the Spanish-Mexican period of California history. It is not strictly correct to say that he founded the mission at Santa Barbara in 1782, but he was there at that time with the Spanish soldiers who built the presidio, or fort, and he wanted to found it then. His plans, however, were not carried out until 1786, two years after his death. Broadly speaking, he is the founder of all the missions, even those not built until the early part of the 19th century, for he was the brains and the heart of the whole mission movement.

Junipero Serra, as a theological professor and preacher in Spain, had enormous success but always considered himself dedicated to foreign missions. The chance came to go to Mexico and he took it gladly. When the Jesuits were expelled from the thirteen missions of lower California in 1768 he became the head or president of all of them. At this time Spain became alarmed by the explorations and settlements of the Russians and English on the coast of northern California and ordered an expedition to go from Mexico to build forts in what are now the harbors of San Diego and Monterey. Galvez, the colonial governor, stated the object of the expedition: "to establish the Catholic faith among a numerous heathen people submerged in the obscure darkness of paganism and to extend the dominion of the King, our Lord, and to protect this peninsula from the ambitious views of foreign nations."

If one is interested in the romantic story of the rise and fall of the twenty-one missions established between 1769 and 1823, I commend them to a little book which can be read in a single sitting, "The Famous Missions of California," by William Henry Hudson, lately professor of English literature at Stanford University. Fair, non-sectarian, intensely interesting, beautifully illustrated, it is on a different level than the mass of propaganda literature advertising show places in California and elsewhere. And one of the greatest benefits of travel is that it arouses our interest and sets us reading such books. In its pages Junipero Serro is shown with all his narrowness, all his intense sectarian zeal and superstition, but with the sublime faith, sense, courage and personal magnetism which also characterized him. Much of his traveling perforce was on foot. When he first landed in Mexico the strain of a long journey gave him an ulcer on his foot and leg from which he never fully recovered. Once, when it seemed as if it might end his life in the wilderness, he called one of his muleteers to treat him. The man said he was not a surgeon but a mule driver, and could only cure harness wounds on animals. "Then, son," rejoined Junipero, "consider that I am an animal and that this ulcer is a harness wound and prepare for me the same medicament as you would make for a beast." And the muleteer, mixing herbs with hot tallow, applied the remedy with immediate relief to the patient.

Given an overwhelming faith in God so that the simplest events of daily life seem to be the leading of the Infinite, and an intense passion for service, and add to these a native shrewdness, resourcefulness and courage like that exhibited in his determination to get well and continue his journey and you have a combination hard to beat for religious or any other kind of work.

These padres of the old Spanish and Mexican days taught the Indians agriculture, spinning, sewing, weaving and the other trades. But as some of the writers have put it, "these Indians were held in what was virtual slavery." They labored at the building of reservoirs, aqueducts and churches. They raised wheat, transported it on their backs and ground it. They were the servants and pack animals of the priests. There has been heated debate over whether the missions did any good at all.

Professor Hudson probably puts it as well as it has been put:

> "To decide upon the value of a given social experiment, we must, to begin with, make up our minds as to what we should wish to see achieved and where there is no unanimity as to the object to be reached there will scarcely be any in respect to means employed. . . . In their favor it must, I think, be universally admitted that they wrought always with the highest motives and the noblest intentions and that their labors were really fruitful of much good among the native tribes. On the other hand . . . it seems equally certain that their work was sadly hampered by narrowness of outlook and understanding and an utter want of appreciation of the demands and conditions of the modern world. . . . We have still frankly to acknowledge their failure in the most difficult and important part of their undertaking—in the task of transforming many thousands of ignorant and degraded savages into self-respecting men and women fit for the duties and responsibilities of civilization. . . . Is it for us who have not yet exhibited triumphant success in handling the same problem under far more favorable conditions to cover them with our contempt or dismiss them with our blame? . . . However much or little the Franciscan missionaries accomplished for California, they passed down to our prosaic after-generation a legacy of poetry whereof the sweetness will not soon pass away."

Now while we are celebrating the things which happened 150 years ago at Lexington, Concord, Bunker Hill, it is most interesting to think how different were the events happening at the same time on our Pacific coast.

On the night of the fourth of November, 1775, eight hundred Indians, resenting especially the behavior of some of the Spanish soldiers, attacked the mission at San Diego, fired the buildings and tortured to death one of the priests, Father Jayme.

The vast majority of the people in Massachusetts of that day never heard about it and it is doubtful if news of Bunker Hill crept around Cape Horn to the missions. No news could fly or creep or flash across the continent. Hudson tells us that Junipero Serra was near Monterey when the letter was read to him containing the dreadful news from San Diego. "God be thanked," he exclaimed. "Now the soil is watered and the conquest of the Dieguinos will soon be complete." The blood of the martyrs here did prove to be the seed of the church for it was soon rebuilt stronger than ever.

Some day perhaps, by motor, we can make "a mission tour of California" from San Diego to San Francisco. It would take us to some of the loveliest parts of the state, it would give a delightful unity to the trip, it would put us in touch with the still beautiful ruins of that noble Moorish architecture the Spaniards introduced and it would lift us out of the rush of today into the interesting and not unprofitable life of yesterday.

There are two ways of looking at a place like Santa Barbara. "Admitting its beauty," some people say, "its ideal climate, its good society, its interesting history, nevertheless it is a place to which people go to pass the time—or to do nothing. It is made up of idlers and those who wait on them. It is one of the places where rich people, parasites on society, mere coupon-clippers, spend their money." Is this true at all? If true at all is it fair? No—there are many people who go to Santa Barbara both winters and summers who have served their day and generation and now are past work, getting old, beginning to break, driven to a milder climate to prolong life. There are thousands of others who go there just for a vacation, and we still consider vacations ethical.

It is also true that part of the colony is made up of workers, artists, novelists, playwrights, poets, naturalists, seeking atmosphere for work and, what is more, finding it.

Californians both of the north and south, in spite of their rivalries, speak well of Santa Barbara. That may be because it is southern in its wealth of tropical trees and plants and its general setting, but northern in much of its tradition. In the sectional struggles following the revolution of 1829, Santa Barbara took the side of Monterey and the north.

Although we were there so short a time, the loveliness of Santa Barbara has made a deep impression on us both. We both want to go back there "some day."

San Francisco, May 24, 1925.

. . . . . .

To our description of Tokyo and Yokohama in "Cruising Around a Changing World," we had to add a footnote as the book went to press, referring to the terrible fire and earthquake which followed a few months after our visit. To the above account of Santa Barbara, written mainly in California, we now, as we go to press, have to add reference to a similar disaster, happily not intensified as at Yokohama by fire.

The earthquake in Santa Barbara, June 29, comes just five weeks after we left the beautiful city.

On a perfect May morning with the sun lighting up the garden of the Arlington, I stood in my solid-walled, top-story room, in the new part of the Hotel Arlington and watched the orioles flying up to their flimsy, swaying, little nest under the broad leaves of one of the tall palms, busily feeding their young. Those solid rooms, built by the best engineers, were the ones that went crashing to the garden, carrying people to death, while the little orioles probably looked out in wonder on the scene, or flew to another tree. The structure their little beaks fashioned out of grass or thread undoubtedly swings there now.

The finest traits of human nature, however, were illustrated in that disaster.

Though eleven people were killed and property damaged to the extent of ten to fifteen million dollars, the people were calm and quiet and began immediately to clear away ruins, care for the dead and injured, furnish relief and organize for reconstruction. At a meeting in Santa Barbara on the day of the disaster William Gibbs McAdoo said: "The destruction is serious, but should not be disheartening to any loyal son of California. The last earthquake here happened 112 years ago, and it probably will be another hundred years before another one occurs. The thing to do now is to rebuild and all bankers in California should be glad of an opportunity to assist the gallant citizens of Santa Barbara, who are ready to begin immediately the work of reconstruction."

The *New York Times* takes the words, "We will rebuild," as the subject of a noble and illuminating editorial. In part it says:

> A significant illustration of the indomitable attitude of modern man toward the forces of nature is the first official word after the earthquake in Santa Barbara: "We will rebuild." In early ages men would have interpreted this disaster as a visitation of the gods and abandoned the locality as forbidden ground; and one who knows Santa Barbara could understand how the ancient gods would have wanted to keep it as their own exclusive residence. In later centuries, even though men prayed to St. Barbara for her protection against lightning and other perils by sea or land, they would have fled simply in fear or in despair, being without resource. Not so the people of that city, most beautiful for situation. The voice of man is heard above the "roaring" of the earthquake.
>
> We must not only prepare to meet earthquake emergencies in the way of fire fighting, panic control, transportation, food supply, water supply, lighting and first aid such as the American Red Cross is instantly ready to give, but also learn to build according to plans that have the approval of the seismologist as well as the architect and engineer.
>
> Nothing can prevent earthquakes, but it is humanly possible to protect to some extent against loss and suffering from them. Man, who has faced with some success the hazards of the air and water, fire and flood, pestilence, cold and heat, will find a way to over-

come even the earthquake's rage. It will be done through proper construction and such a spirit as is expressed in the challenge: "We will rebuild."

The Arlington Hotel, where we stayed, felt the full force of the earthquake and was destroyed. At least two of the guests were buried in the ruins and two others plunged with their rooms down three floors to the garden.

"It just took the hotel," said the manager, "that we considered strong as a fortress and shook it back and forth as if it were a rag. It was precisely as if one were at sea in a storm. One would not believe it possible for a building to move in so many directions and apparently so limply as did the Arlington. The hotel is a total loss."

The Hotel Samarkand, also referred to above, was destroyed. Many of the solid-looking business structures were damaged by cornices and porticoes falling down or fronts falling out. What happened at the old monastery is described in the Associated Press story as follows:

> "Father Augusten at the old Santa Barbara mission told a thrilling story of what he declared to be a miraculous delivery. At the first tremor he went to the second-story room, where Father Englebrecht, an aged priest and author of the mission, was confined an invalid.
>
> "Lifting the invalid priest to his back, Father Augusten proceeded to the stairway, when with the second shock he fell through a hole to the floor below with the invalid priest on his back. Neither was injured.
>
> "The ruins of the Santa Barbara Mission, queen of the California Missions, testifies to the second visitation in a century, the structures not long ago having been reconstructed from the ruins of an earthquake in the early part of the nineteenth century. There were many Catholics at early morning mass when the tremor occurred. The celebrant priest, although two statues above the altar fell down near him, turned and urged his worshipers to pray, and it was only his calming of them that saved their lives, for a few moments later the two towers and a section of the front of the mission fell to the sidewalk.
>
> "The worshipers then walked out over the ruins."

It should be recognized that it is far safer to visit Santa Barbara now and will be for many years to come than it has been for some years past. The readjustment of the earth's crust, which was inevitable, has been made. The terrific strain has been relieved. Moreover, after every such disaster changes are made in the construction of buildings which help them endure strain. We have much to learn about earthquakes, but we are busy at it, and eventually will be organized to meet them on more even terms.

Boston, July 3, 1925.

The New Minister and the New World*

Percy T. Smith

IT is widely admitted that organized religion to-day finds itself striving at the center of an uncontrollable vortex, attempting to exert a stabilizing influence which will harmonize the various forces of life, now out of all semblance of co-ordination and control.

We are living in a new world. Its characteristics are confusion, uncertainty and grave doubt. No field of social life is free from the challenge of new problems. Industry, commerce, government, education, and religion are taxing to the utmost the judgment of experts. The road they will take in the future is unpredictable.

The world realizes that if a solution of these problems and confusions be found, if order is to be achieved out of chaos, it may best come through a universal application of the religious sentiments of justice, co-operation and service. But experts look at organized religion to-day and despair. The task which a changing world presents is a stupendous task, and unfortunately it presents this task to a changing religion. A religion which is facing its own particular problems and confusions seems a poor medium through which to attack the problems of a changing world.

At the center of this vortex of the whirling doubt and confusion of a new world stands the new minister. He is new because he is seeing with a new vision into the needs of the world. Upon him rests great responsibility. If the vision with which he is seeing holds true, he will lead religion through its present confusions out on to a plain of such usefulness that he will be able to cope efficiently with all the other aspects of life.

There was a time when he could fulfill the request of the men's club who asked him to come and talk to them about God and stick to his subject, implying that God had nothing to do with the confusions and uncertainties of a changing world, with its material standards in industry, and its moral corruption in government, and that these were none of the minister's business. That time is no longer. As he sees the tentacles of greed, poverty, and crime reaching out to enfold civilization, in their life-sucking process, and feels the awful ineffectiveness of his dry, dull platitutdes conceived in the stagnant atmosphere of his sequestered cloisters, he rebels, and throwing off the restraining influence of sacred tradition and holy usage, he steps forth, unhampered, to grapple with its problems at first hand.

Out of this revolt the new minister has had his birth. The whole world becomes his field. We see him to-day in every city, town and hamlet. His vision has been widened beyond the horizon of his own sect, and embraces the good in every religion. In fact there is for him no longer an individual, denominational, or creedal horizon. His religion is a composite of the high ethical teachings, and spiritual aspirations of every race and every creed. The problems which he faces are world problems, for whose solution he seeks the harmony and co-operation of the whole race.

*Address delivered at Tufts College Commencement exercises by the representative of the Theological School, Mr. Smith is pastor of the Universalist Church of New Bedford, Mass.

For him then, every interest that is of significance to life becomes of significance to religion. It is no longer possible to take a few aspects of life and say, "Religion shall have to do with these, but the rest it shall leave alone." Religion must penetrate fearlessly into every corner and crevice where the heart of human life throbs. It must bring a searching and an enlightened criticism to bear upon the social programs which seek to regulate the contact between man and his environment.

The task, then, of the new minister is to see the individual and society not as separate units, but as interrelated parts; that is, to recognize the fact that the individual does not present a problem apart from his environment, but that he is a product of a great multitude of interests, industrial, recreational and educational, all going to make the soil out of which the roots of his religious life receive their nourishment. To recognize this fact is to know that his condition can best be affected as it is approached through his environment.

This makes necessary a far wider scope of training for the new minister than hitherto has been conceived. If he is to approach the individual through the medium of the environment he must know that environment. So even more important than theology and theism are the social sciences, the sciences of psychology and biology. These are supplemented by a thorough training in the history of religions and a practical knowledge of world history.

His ministry becomes twofold, social and spiritual. In the field of the social, where the voice of the church has long been silent, he speaks again, speaks as did the Hebrew prophets.

The problems of industry are considered frankly in the forward-looking pulpit of the new minister. Problems of housing, sanitation and of child labor, which so vitally affect the health and happiness of every community, are among the most sacred thoughts he brings to his people. The vision of universal brotherhood receives a new emphasis in practical programs for world friendship and co-operation.

If you step into the church of the new minister to-day, you may not always be soothed, or wafted on ethereal wings to imaginary spheres, but you will be awakened, challenged, and lifted with a new power to meet the problems of this planet.

I do not mean to imply that the new minister is a mere professional reformer, with some neat scheme to make the world over. He deals with motives rather than methods, with principles rather than policies. Nor is he void of spiritual feeling. He brings to his task, to supplement his scientific training, the same earnestness and consecration which have marked the true prophets of every age. His capacity as "the physician of souls" is not lessened, but rather increased by his wider knowledge of the environments and classes of men.

Finally, what will be the effect of the new minister upon the new world? He will bring about a co-ordination of religion and the sciences. He will achieve a deeper spiritual experience for the individual, because he will be instrumental in securing for the the individual freedom from the social maladjustments of crime, poverty, and disease. He will also be instrumental in securing what the world needs more to-day than almost anything else, a new world order which will make possible peace between the peoples of the earth.

All he requests is your interest and co-operation in the mutual task which lies ahead. You will have the courage to venture with him out upon the uncharted seas of modern doubt and perplexity, because, as you begin to see the results of his broad, thorough training and high consecration, you will have confidence in his leadership.

Our Prayers Together

Grace F. White

Sunday, July 19

The gift of God is eternal life through Jesus Christ, our Lord.

Romans 6 : 23.

And this is life eternal, that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent.

St. John : 17 : 3.

O Love divine, whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us, because we turn from Thee!

Shine, light of God! Make broad thy scope
To all who sin and suffer; more
And better than we dare to hope
With heaven's compassion make our longings poor.

John G. Whittier.

To know Thee, to love Thee, to serve Thee, O God, is our heart's desire. Do Thou dwell within us, a compelling force to rightness of life, that we may not miss the joy of eternal life each day as it comes, a fresh gift from Thy creative energy. Forbid that we dwell in the shadow when Thou hast shined in our hearts. Increase our faith and our courage, and grant unto us the gift of continuance in every endeavor after likeness to him whom Thou gavest us to be the Light of the World, the guide of every human soul to the day that knows no ending wherein Thou shalt be the sunshine that makes an end forever of shadows and darkness. In Jesus' name, and to Thy glory, would we live and love and serve. *Amen.*

Monday, July 20

There hath no temptation taken you, but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it.

1 *Corinthians* 10 : 13.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it; 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.
Maltbie Davenport Babcock.

Our dear Heavenly Father, Thou knowest all things. There is no searching of Thine understanding. Thou art God, and there is none else. Grant us, we pray Thee, increasing faith that shall urge to victory over temptations that so continually beset us. Grant us to answer Thy test of us in every trial presented to us. Give us the joy of triumph, the satisfaction of the divine approval. Quicken within us the fact that we are sons and daughters of the most high God, and help us by Thy might that we do no violence to our inheritance. Finite, imperfect as we are, Thy Spirit dwells within us, and we are of Thee a part, by Thine own decree. Rule Thou within our hearts and help us to love and serve Thee as we ought, and grant that we prove no stumbling block in a brother's way. To Thee be all glory dominion and power, and the love of every human heart. *Amen.*

Tuesday, July 21

And this is His commandment, that we should believe on His Son, Jesus Christ, and love one another as He gave commandment. And he that keepeth His commandments, dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the spirit which He hath given us.

1 *John* 3 : 23-24.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.
But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet
And love its Galilee.

O Lord and Master of us all!
Whate'er our name or sign
We own thy sway, we hear Thy call,
We test our lives by Thine.
We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in thee
The light, the truth, the way.
John G. Whittier.

Dear Father in heaven, for all Thy wondrous gifts we give Thee praise. We bless Thee for the revelation of Thyself in Thy Son, our Saviour, and pray that we may love him and strive to be like him in all our ways. May we find it our joy to learn of him to do Thy will, to seek Thee daily in prayer, to seek opportunities of service, to go about doing good, to be ministers of comfort and cheer and healing, to be merciful and patient and forgiving, to have faith without doubt or fear, and courage that falters not. So shall we learn to love one another as Thou lovedest us when Thou gavest to us, Jesus. So shall we feel Thine abiding and sustaining presence. And so may we fulfil Thy will, as we grow into the likeness of the Son of God, and so may Thy spirit descend upon us and go with us, alway. *Amen.*

Wednesday, July 22

The law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous, altogether; by them is Thy servant warned, and in keeping of them there is great reward.

Psalm 19.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.
Oliver Wendell Holmes.

We give Thee thanks, O God and Father of all flesh, for life and breath and all things. Thou knowest that we love Thee and would be Thine obedient children. Thou knowest us altogether, whether we fail to acknowledge Thee in all our ways, or whether we follow closely as dear children. With Thee, our Father, is love, infinite and unchanging. And Thy mercy is forever and unfailing. We pray Thee to illumine our minds and to strengthen our wills, in every good work. Help us to worship Thee in spirit and in truth. Help us to walk in the light of Thy commandments, and to keep Thy precepts diligently. Thou judgest each soul by its approach to the perfect standard manifest in the life of Jesus Christ. Thou judgest righteous judgment and Thou art our Father. Bless our endeavors and keep us steadfast till we come to abide in Thy House, forever. *Amen.*

Thursday, July 23

I say through the grace given unto me to every man among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members, one of another.

Romans 12 : 3-5.

How happy is he born or taught
Who serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill.

Who God doth late and early pray
More of his grace than goods to lend;
And walks with man, from day to day,
As with a brother and a friend.

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And, having nothing, yet hath all.
Sir Henry Wotton.

Unto Thee, O God, do we lift up the voice of thanksgiving and praise for blessings more abundant than we may ask or think. Thou hast made of one

blood, all nations of men for to dwell on all the face of the earth. We call Thee our Father in heaven; help us to call all men on earth our brethren. As we have been blessed with a knowledge of the truth as it is in Christ Jesus, as we have learned to know and love Thy law, so may we feel obligation to render our best to our fellowmen as to our brothers. As we would have mercy and generous judgment and goodwill and perferment, so may we render our best selves in all courtesy and kindness and service, remembering that Thou art the one God and Father of all, that one is our Master, even Christ, that we, being many, are every one members, one of another, one body in him; that love to Thee and to our neighbor is the fulfilling of Thy law. *Amen.*

Friday, July 24

Trust in the Lord and do good. Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in Him. Rest in the Lord and wait patiently for Him.

Psalm 37 : 3, 4, 5, 7.

Leave God to order all thy ways
And hope in Him, whate'er betide;
Thou'lt find Him in the evil days
An all-sufficient Strength and Guide.

Only your restless heart keep still,
And wait, in cheerful hope, content
To take whate'er his gracious will,
His all discerning love has sent.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully;
Trust His rich promises of grace,
So shall it be fulfilled in thee.

Who trusts in God's unchanging love
Builds on a rock that can not move.

George Neumark.

Great peace have they that love Thy law, O God, and we pray Thee that Thy promise may be fufilled in us. Every day and in all things may we strive to know and to do Thy commandments. Not for a moment dost Thou forget us or turn aside. May our love be as constant, that the consciousness of Thy presence may remove anxiety and give us poise. May we so truly commit our ways unto Thee, leaving with Thee all that we can not understand, that we shall be strong and brave and able and loyal under all conditions, and of good cheer because the everlasting God is our refuge and our strength. For all Thy children everywhere, we pray a knowledge and love of Thee that shall persuade them to life eternal here and now, and to our assurance of Thy sufficiency everywhere and forever.

In the name and spirit of our Master we offer our praise and our petition to Thee, our dear Father in heaven. *Amen.*

Saturday, July 25

Finally, be ye all of one mind, having compassion, one of another: love as brethren, be pitiful, be courteous. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and pursue it.

1 *Peter* 3 : 8, 10, 11.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

George Herbert.

So others shall
Take patience, labor, to their heart and hand,
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand,
And share its dewdrop with another near.

Elizabeth Barrett Browning.

Our Father, who art in heaven, in all our ways we would acknowledge Thee as guide and governor of our souls. Forgive us that so often we break Thy commands and behave ourselves unseemly before Thee and toward our fellowmen. Set Thou a watch, O Lord, before our mouths, keep the door of our lips. Hinder us from evil in thought or word or deed. Rebuke us by the self-control of our Master, that we do no harm to any by our fretfulness, our impatience, our carelessness, our own desire for advantage. Thou knowest that we forget our promises to Thee, that we follow afar off, that we do descredit to our Christian discipleship, that we are too often satisfied with less than our best. O God, with Thee is mercy and with Thee an understanding heart. Quicken us in Thy way and turn us again that we walk in the light of Thy commandments. *Amen.*

Some Pertinent Comment on the Scopes Trial

TWO INDICTMENTS

In 1633 one Galileo was indicted by the Inquisition, the indictment setting forth as follows:

"Whereas, you, Galileo, son of the late Vincenzo Galileo of Florence, aged seventy years, were denounced in 1615 to this' Holy Office for holding as true to the false doctrine taught by many—namely, that the sun is immovable in the center of the world and that the earth moves and also with a diurnal motion; also for having pupils whom you instructed in the same opinions; also for maintaining a correspondence with some German mathematicians; also for publishing certain letters on the solar spots in which you developed the same doctrine as truth; also for answering the objections which were continually produced from the Holy Scriptures by glozing the said Scriptures according to your own meaning; and whereas thereupon was produced a copy of a writing in the form of a letter confessedly written by you to a person formerly your pupil, in which, following the hypothesis of Copernicius, you include several propositions contrary to the true sense and authority of the Holy Scripture:

"Therefore this holy tribunal, being desirous of providing against the disorder and mischief thence proceeding and increasing to the detriment of the holy faith, etc., etc.:

"The proposition that the sun is the center of the world and immovable from its place is absurd philosophically, false and formally heretical because it is expressly contrary to the Holy Scripture.

"The proposition that the earth is not the center of the

world, nor immovable, but that it moves also with a diurnal motion, is also absurd, philosophically considered at least, erroneous in faith."

In 1925 one Scopes was indicted by a Rhea county (Tennessee) grand jury, the indictment setting forth:

"That John Thomas Scopes, heretofore on the 24th day of April, 1925, did unlawfully, willfully, teach in the public schools of Rhea county, Tennessee, which said public schools are supported in part and in whole by the public school fund of the state, certain theory and theories that deny the story of the Divine Creation of man as taught in the Bible, and did teach instead thereof that man has descended from a lower order of the animals, he, the said John Thomas Scopes, being at the time, and prior thereto, a teacher in the public schools of Rhea county, Tennessee, aforesaid, against the peace and dignity of the state."

Read them again. They are not so very different.—*Toledo News-Bee.*

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OREGON ON TENNESSEE

There are a few rays of light which break through the gloom of disapproval drifting upon Tennessee because of our anti-evolution law. One such understanding attitude is voiced by former Governor Oswald West of Oregon in discussing Tennessee's views on the "creation" in the *Portland Spectator.*

"It is not improper that Oregon should have a fellow feeling with Tennessee, for she has rather emulated us, but with a difference. Oregon passed a law which forces children to attend public schools and forbids them to attend other schools up to the sixteenth year. This law was held unconstitutional Monday, a week ago, by the United States supreme Court. Tennessee, however, passed a law, not insisting that children should go to a public school, but directing what should be taught those children who did go to a public schools, and what should not be taught. As the same general attitude of mind seems to have pervaded the Oregon legislature as in the Tennessee legislature, Governor West's comments have a peculiar pungency. He adjures his readers in passing judgment on Tennessee's legislative enactment to 'let our thoughts turn to the accomplishments of her splendid patriots and statesmen rather than the two-by-four fanatics who produced the "monkey bill." '

He further discusses the Volunteer state, and points out that: "Tennessee is a wonderful state, and very many of her people are most charming and cultured. She was one of the first states to import the thoroughbred from England, and from her paddocks and pastures came the great American race horse. She shares with Kentucky the honor and glory of producing the classic five-gaited saddle horse. Her men and women also are thoroughbreds and spring from as well-selected stock as her famous horses. Her sons and daughters have gone forth from her schools and colleges endowed with progressive thought, and have carried the lamp of enlightenment into every state of the Union where, because of their culture and charm, they have been received with open arms.

"At the Hermitage in Tennessee repose the remains of Andrew Jackson—soldier, statesman, Democrat. Other monuments and landmarks remind us of the great men the state has produced. In passing judgment on her legislative enactment, let our thoughts turn to the accomplishments of her splendid patriots and statesmen rather than to the two-by-four fanatics who produced the 'Monkey Bill.'

Governor West also refers to Governor Peay as "a man of parts," who "has been eminently successful at the bar and in the field of industry." He terms the governor "a splendid type of American citizen."

And the Oregonian then takes occasion to point out the facts as to the home surroundings of the member of the general assembly who first introduced the bill. He reminds his readers of these facts: "The member of the legislature who introduced the bill came from a county that stood at the bottom of the list in the literacy tables covering the ninety-five counties of Tennessee for 1920. His county has a white population of about 15,000. It has no railroads and but thirteen of its inhabitants paid an income tax in 1922. In that year the state paid to the county for the support of its schools about $1,500 in excess of the sum collected from it for state purposes. In 1923 there were fifty one-room schools in the county, and these constituted 86 per cent of all schools there. The average salary paid its rural teachers was $450. About 43 per cent of these teachers had elementary school training only, and about 10 per cent had no previous experience whatever. Its 1923 school year had but 133 days."

Governor West is quite right. All these things had effect upon the legislature. It is Tennessee's handicap of ignorance which has caused such a silly performance as the legislature's enactment of the Butler bill. But we would point out that the question at issue in the Scopes case is not one of whether the legislature had or did not have good judgment in enacting the law, but whether it had the constitutional power to do so. This is the essence of the case. And it is about this particular point that the battle will revolve.

In fact, it may be as important that there may be a clear cut court determination of the power of the state to control its own agencies as it is for the same high judicial authority to remind the people of the shining shield of their rights of free speech, free press and freedom of opinion as embedded in the Bill of Rights.—*Chattanooga News.*

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THE STRENGTH OF MR BRYAN'S CASE

The strongest argument on Mr. Bryan's side in the Tennessee case runs as follows:

Somebody must have the final say about what shall be taught in the public schools. Obviously this question can not be left to the judgment of each individual teacher. For somebody would still have to choose the teachers, determine their qualifications, decide what subjects shall be included in the curriculum and how much time shall be allowed to each. There must be in the last analysis some final educational authority.

With this much of Mr. Bryan's position there can be no serious quarrel. But Mr. Bryan then goes on to argue that, since there must be some final authority in public education, that final authority must be a majority of the Legislature, representing ultimately a majority of the voters. If that majority is Fundamentalist it has every right, says Mr. Bryan, to make public-school teaching conform to Fundamentalism. Presumably he would say that if that majority were Mormon it would have the right to make teaching conform to Mormonism; if it were Catholic, to conform to the teachings of the Catholic Church. He has thus raised squarely the question: Shall a majority of the voters of a State have an undisputed right to determine the character of education in the public schools?

This is the fundamental issue in the Tennessee case. If the defenders of Mr. Scopes are thoroughly in earnest they will address themselves to that issue and not allow themselves to be diverted to side issues, however interesting and however thrilling they may be. An attempt to prove the validity of the doctrine of evolution in the Dayton court-room would be beside the point. An attempt to "reconcile religion and science" in the Dayton court-room would be beside the point. An attempt to expound the theories of the higher criticism in the Dayton court-room would be beside the point.

The defenders of Mr. Scopes might as well recognize frankly that they will have failed utterly, no matter what the outcome of the case, unless they are able to construct a satisfactory answer to the question: Shall a majority of the voters of a State fix what shall be taught in the public schools?

Any one who approaches that question sincerely must admit that to oppose the Tennessee statute on constitutional grounds is to advocate a judicial limitation upon the power of the majority. If the right of the Tennessee Legislature to enact such a law is to be challenged, then those who challenge it have to take the position that public education shall have a certain

independence of the Legislature which establishes it and supplies it with its funds. The amount of independence which is possible and desirable is by no means clear, however. Yet at some point in this case before it is finally decided in the highest courts the defense will have to propose a doctrine of educational independence.

We are by no means clear in our own minds as to just what that doctrine ought to be. But we are convinced that no self-respecting educational system is possible in which the standards of truth are determined by electoral campaigns and the votes of a majority of legislators. Clearly there is something deeply wrong in a theory of democracy which claims that the majority shall determine not only gross questions of public policy but the results of scientific inquiry and the access of pupils to an understanding of what scholars the world over are thinking.

Nor do we find any reason to believe that a movement to make public education somewhat independent of legislative majorities is alien to the spirit of American institutions. We have made the judiciary more or less independent, though the Legislature votes the salaries of the Judges. We have made a great many of the rights of property and a great many personal rights independent of majorities. If, as now seems to be the case, it becomes wise to make public education more independent we shall simply be affirming that public education is another social interest which can not be left to the mercy of untrammeled chance majorities.—*New York World.*

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APES, ANGELS AND AMERICA

What Disraeli said in 1864, Tennessee is saying to-day. Like the leader of Victorian Conservatism who declared that he was on the side of the angels, the Governor of Tennessee believes that he can put the apes to flight by officially expressing his disbelief in them. He has signed a Bill which makes it illegal for any teacher in a state university or school to teach that man is descended from a lower order of animals and to deny the Biblical story of the Creation. In this way "so-called science" is to be dealt its death-blow. Alas for Prime Ministers and Governors who lay down the law as to what is truth! They have been busy and well-meaning since the dawn of things with their decrees and penalties, even with their racks and stakes, but truth has steadfastly refused to conform to definitions. The earth would be orange-shaped though all the theologians in Paradise tried to stamp it out flat. The sun would not revolve round a stationary world even to justify the opponents of Galileo. And whatever element of truth there may be in Darwinism will remain there even if the American Constitution be amended to decree it elsewhere. The struggle between "fundamentalists" in America who want all teaching mummified to suit their prejudices and true educationists who want to develop in young Americans a critical and candid spirit of inquiry has been going on for years. But there can be no doubt as to which side will win, and already, we imagine, as a transatlantic observer recently remarked, "the kids aren't fooled." At least, if some of them are, yet in a vigorous, inquisitive democracy you can not fool all the young people all the time.—*The Manchester Guardian.*

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SCIENCE VERSUS THEOLOGY IN TENNESSEE

Your editorial of the 20th on "Dayton's Day of Fame" brings to mind a chapter in Andrew D. White's "History of the Warfare of Science with Theology" in which he pillories some clergymen of the state of Tennessee for stupid intolerance fifty years ago. He says:

"In the year 1875 a leader in American industrial enterprise endowed at the capital of a Southern state a university which bore his name. It was given into the hands of one of the religious sects most powerful in that section and a bishop of that sect became its president. To its chair of geology was called Alexander Winchell, a scholar who had already won eminence as a teacher and writer in that field, a professor greatly beloved and respected in the two universities with which he had been connected and a member of the sect which the institution of learning above referred to represented.

"But his relations to this Southern institution were destined to be brief. That his lectures at the Vanderbilt University were learned, attractive and stimulating even his enemies were forced to admit, but he was soon found to believe that there had been men earlier than the period assigned to Adam and even that all the human race were not descended from Adam. His desire was to reconcile science and Scripture, but he was now treated by a Methodist-Episcopal bishop in Tennessee just as two centuries before Le Peyrere had been treated for a similar effort by a Roman Catholic vicar-general in Belgium. The publication of a series of articles on the subject brought matters to a climax, and the result was that the professor was told by Bishop McTyeire that our people are of the opinion that such views are contrary to the plan of redemption, and was requested to quietly resign his chair. To this, the professor made the fitting reply, 'If the board of trustees have the manliness to dismiss me for cause and declare the cause, I prefer that they should do it. No power on earth could persuade me to resign.'

" 'We do not propose,' said the bishop, with quite gratuitous suggestiveness, 'to treat you as the Inquisition treated Galileo.'

" 'But what you propose is the same thing,' rejoined Dr. Winchell. 'It is ecclesiastical proscription for an opinion which must be settled by scientific evidence.'

"Twenty-four hours later, Dr. Winchell was informed that his chair had been abolished and its duties with its salary added to those of a colleague; the public were given to understand that the reasons were purely economic; the banished scholar was heaped with official compliments, evidently in the hope that he would keep silence, but such was not his view. In a frank letter to the leading journal of the university town, he stated the whole matter. The intolerance-hating press of the country, religious and secular, did not hold its peace. In vain the authorities of the university waited for the storm to blow over. It was evident at last that a defense must be made, and a local organ of the sect, which under the editorship of a fellow professor had always treated Dr. Winchell's views with the luminous inaccuracy which usually characterizes a professor's ideas of a rival's teaching, assumed the task. This new champion stated that 'the objections drawn from the fossiliferous strata and the like are met by reference to the analogy of Adam and Eve, who presented the phenomena of adults when they were but a day old, and by the Flood of Noah and other cataclysms, which with the constant change of nature, are sufficient to account for the phenomena in question.'

"Under inspiration of this sort, the Tennessee conference of the religious body in control of the university had already in October, 1878, given its opinion of unsanctified science as follows: 'This is an age in which scientific atheism, having divested itself of the habiliments that most adorn and dignify humanity, walks abroad in shameless denudation. The arrogant and impertinent claims of this science, falsely so-called, have been so boisterous and persistent that the unthinking mass have been sadly deluded; but our university alone has had the courage to lay its young but vigorous hand upon the untamed speculation and say 'We will have no more of this.'

"But it is pleasing to know that while an institution, calling itself university, thus violated the fundamental principles on which any institution worthy of the name must be based, another institution which has the glory of being the first in the entire North to begin something like a university organization—the State University of Michigan—recalled Dr. Winchell at once to his former professorship and honored itself by maintaining him in that position, where, unhampered, he was thereafter able to utter his views in the midst of the largest body of students on the American continent.

"Disgraceful as this history was to the men who drove out Dr. Winchell, they but succeeded, as various similar bodies of men making similar efforts have done, in advancing their pro-

posed victims to higher positions and more commanding influence."

Tennessee seems to be anxious to keep in the rear of all knowledge and education. No wonder that with her low percentage of literacy she seldom rises above the mental condition of the middle ages. Of course Scopes will be convicted if he has broken the law of the state. If these 13th century legislators should make a law directing that unprotected children should be taught that three times one are one and an educator should be detected in the act of teaching the children that three times one are three and proving it, he would be a criminal and liable to punishment. Possibly these solons still believe with Bryan and Sunday, those fonts of knowledge, that the earth is flat and that the sun is hung out on the firmament in the morning and taken in at night, and that once, many years ago, rain fell at the rate of 500 feet in twenty-four hours and persisted for forty days and nights.—*S. A. Merrill, in Boston Herald.*

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IT SEEMS TO ME

"I've been reading up on evolution," said my friend Rollo, "on account of this trial. I don't think it's fair to assume that the Tennessee Legislature must be wrong just because Bryan's on that side. I've been consulting the works of Wells and I must say that his version of creation, as far as I've gone, tends to confirm the story in Genesis. The impression which I gather is that the Creator attempted various life forms again and again, and each time he wasn't satisfied and swept them all away. Apparently He was experimenting continually through the ages, until finally He got to me and said, 'That's it,' and stopped."

"But you don't know that He's stopped," I objected. "What seems to you a pause is only a split second in infinity. It seems to me more likely that the Creator is just shaking His head and saying, 'Well, I suppose I'd better go back to the Neanderthal man and start all over again.' "

The true point at issue in the Scopes trial is getting pretty much shoved out of the way, and William Jennings Bryan is doing a great deal of the pushing. He says that a teacher should not be allowed "to accept employment in a Christian community and teach that the Bible is not true."

Nothing of the sort is at stake. Mr. Bryan grossly misinterprets the spirit of science. There is no reason why the question should come up in any class room in that form. It is important that students should be familiar with the theory of evolution and the evidence on which it is based. Nobody is asking that it should be rammed down the throat of any one. Even Mr. Bryan asserts that he has familiarized himself with the writings of Darwin and his followers and that the evolutionary hypothesis is palpably false. The more Mr. Bryan learns of it the more firmly does he hold to the opinion that Genesis is literally true. Why should he assume that other minds would not react in precisely the same way?

Very seldom does a first-rate scientist say of anything "Here is final and unassailable truth, and here is ridiculous error." His job as a teacher is not to act as an advocate for any side in the various problems which perplex scholars. He is a witness, and it is his duty to represent both sides in all controversies and put into the record all the evidence available. In the matter of Latin irregular verbs there can be some dogmatism, and in many departments of mathematics it is inevitable that the instructor should be a staunch partisan for certain fundamental opinions. Philosophy, science, history, economics do not fall into this same pattern.

I am perfectly willing to agree with Mr. Bryan that if the majority of taxpayers in Tennessee believe in the literal Bible they have at least an arguable case in contending that in no state school or university should any teacher declare "The Bible is erroneous, and Darwin you must accept or be damned." But this is not really what Bryan fights against. He is unwilling that evolution should have its day in school. Mr. Bryan and the legislators of Tennessee want to have teachers barred not only from arguing for evolution but from discussing it in any way. They would much prefer that the youth of Tennessee never heard the ugly name.

And such a system is certainly foolish, for, true, false, or both, there can be no question that evolution has vastly affected the thought of the world. Mr. Bryan certainly should admit that it is part of the proper equipment of an educated man, even in Tennessee, to be capable of pointing out the fallacies in the hypothesis of Darwin. After all, who is going to carry on the good fight after Mr. Bryan has gone? Not, I hope, some one who discusses and argues against the evolutionary theory without knowing anything about it.

If I were convinced that Bryan were wholly sincere in his fight I would be with him in some of his contentions. I don't think that science should be spread before students by dogmatic biologists any more than by dogmatic Baptists. Already teachers are far too prone to say "This is true and this is false," as if we lived in a universe done in black and white. Take history, for example. It is the system of American schools to teach the children that everything done by our national heroes was 100 per cent perfect and that in every conflict our British opponents were thoroughly base and unworthy. Why, only a year or so ago a textbook was thrown out of the New York schools because the historian happened to remark that the British fought bravely at Bunker Hill.

Now, I contend that pupils ought to get their history to a far greater extent from reporters rather than editorial writers. I think a teacher might very properly take his class through the American Revolution by presenting all the available facts about the case of the two contending nations and devote very little time to injecting his own conclusions about the points at issue.

Mind you, I'm not saying that American children should be treated to laments upon the breach between Anglo-Saxon peoples, or any of that twaddle. I think the case of the colonists upon the bare record is 70 or 80 per cent unassailable. All I am contending is that conclusions are the business of the pupil and facts the function of the teacher. I am also aware that facts are elusive and slippery things to handle, but there is no reason why we shouldn't try for them.

The case of Communism and Socialism is quite similar to that of evolution. The regents of any state university could hardly be blamed for becoming restive if the professor of economics in the institution should announce to his pupils at the beginning of each term: "The Americans system of government is wrong in every particular. It should be overthrown immediately and a Communist state set up in its stead."

That, it seems to me, would be an unreasonable form of teaching, but I think it would be equally unreasonable for the professor to conduct his course without giving a fair and accurate statement of the aims of Communism and the results of the present experiment in Russia, to the best of his knowledge and belief.

When I was at Harvard there were few in control of the university who believed in the soundness of the Socialistic theory, and yet blinking out of the curriculum there stood a course on "Socialism, Communism and the Single Tax." It was conducted by Professor Carver, who had no faith in Socialism, but he played fair and invited a lecturer in, James MacKaye, to state the case for the Socialists. I must confess that from my point of view the theories of MacKaye were more plausible than those of Carver, and I came away from the course confirmed in my faith in that particular radical theory which Carver attempted to demolish.

And so there might be some seduced to evolution in fundamentalist schools, even though the hypothesis came to them out of free and fair debate and not in professorial revelation. But that is the chance which any institution devoted to learning must take. Education is nothing if it gives a man anything less than the opportunity and the equipment to choose for himself those things which he will believe.—*Heywood Broun, in New York World.*

Reactions of Our Readers

Dr. FOUNTAIN'S SUMMARY

To the Editor of the Universalist Leader:

In your issue of December 13, 1924, you had an editorial entitled "To Hell with Heywood Broun and the *Churchman*," in which you quoted in full an editorial from the *Churchman* concerning me, and made remarks on the basis of that editorial which I considered highly unjust to me, and misleading as to the position of Fundamentalists.

However, I realized that they sprang from ignorance of the situation rather than from malice, because the *Churchman* in its editorial did not give an adequate idea of the circumstances which called forth my condemnation of it. I wrote you a lengthy letter explaining these circumstances, and expounding the Fundamentalist position which the *Churchman* persistently misrepresents. I am in receipt of letters from you declining to publish my communication. I note, however, that you are willing to publish a brief summary of the facts involved from my standpoint. They are as follows:

The *Churchman* of October 11, 1924, quoted Dr. John Roach Straton's question to Heywood Broun of the *New York World:*

"Can it possibly be any satisfaction to you, Mr. Broun, to come to old age, and death at last, with the realization that the result of your living and your writing has been to weaken the Church, to undermine faith in the Bible as God's Word through your denials of its standards of righteousness, to help bull the devil's market, to assist in breaking down the safeguards of female virtue and masculine integrity, to boom the output of flappers, lounge lizards, hop hoofers, cigarette fiends, moral incompetents and intellectual weaklings which are at once the menace and the shame of the times in which we live?"

To this searching question Mr. Broun replied airily:

"The answer is yes. If Dr. Straton represents the Church I would weaken that Church.

"Yes, I would assist, if I could, 'in breaking down the safeguards of female virtue.' When women are freed it will be time enough to talk of virtue, and when that day comes virtue or lack of virtue will be their own business and no concern of mine or Dr. Straton's. I like the flapper better than any old fashioned type of 'modest serving womanhood.'

"And when I come to old age and death at last, I will make my accounting to God Almighty, rather than through John Roach Straton. That will be the better way. God will know. It will not be necessary for Him to have His attention called."

The *Churchman* then said in approval of this immoral teaching:

"We are glad that Dr. Straton represents the Fundamentalists and not the Church. And we are glad that Mr. Broun is doing his part to make that important distinction clear."

Broun in his answer says three things:

First: He would, if he could, break down the safeguards of female virtue named by Dr. Straton, namely, the Church, the Bible and its standards of righteousness.

Second: It is not yet time to talk of virtue, because women are not yet freed from these safeguards.

Third: When that time comes, their virtue or lack of virtue, their purity or their sin, will be their own business and no concern of any one else.

It was this lascivious doctrine, enunciated by Broun and endorsed by the editor of the *Churchman*, which led me to denounce them in unmeasured terms; and for it you accused me in your editorial of exhibiting "railing and bitterness, malice and anger," of "blinding my eyes to the unceasing revelation of God," and of "disloyalty to Christ."

It was the absence of this fearful teaching of Broun from the *Churchman's* editorial which excused your outburst against me. Had you known of this teaching, I am sure that you, as a moral man, would have condemned it also. And the absence of it from your editorial which contained my hot denunciation left your readers in the dark as to the cause of the denunciation. The *Churchman* had published Broun's doctrine six weeks before its editorial against me, but many who read the editorial may have forgotten the doctrine, or may never even have read it. This latter was the case with your subscribers. The *Churchman* refused to republish Broun's doctrine in connection with my criticism, although I requested it several times.

Regardless of one's views of the Church and the Bible, he must at least recognize that they are *the safeguards of virtue*, and when Heywood Broun says that he would "break down" these safeguards of virtue he puts himself outside of the Christian faith and outside of decent society.

The teaching that it is not yet time to talk of virtue because women are not yet freed from the safeguards of virtue, is too satanic to be imagined in a professedly Christian paper, did we not see it in the *Churchman*. If it is not yet time to talk of virtue, the Church should stop calling men to repentence, and go out of existence. Christ and his disciples have always believed that it *was* time to talk of virtue and righteousness and salvation, and those who teach that it is *not*, are saying that it is not yet time to talk of Christ and holiness.

When Broun and the *Churchman* declare that the virue or lack of virtue of women or of anybody is or ever will be their own business and no concern of any one else, they are teaching the doctrine of Cain that we are not our brother's keepers; they are saying that each man and woman can do as they please without rebuke or hindrance from their fellows; they are saying that Christ and his disciples all through the ages have made a great mistake, for *they* made the sin and the salvation of men their concern. If the sinner's sin is his own business and no concern of any one else, then the Church should recall her missionaries, close up her rescue halls, and disband her congregations. This doctrine is moral and spiritual Bolshevism.

Mr. Broun, speaking of his doctrine in the *World* of Novembre 27, 1924, said: "The sentiment which I expressed was entirely in accord with Christian ethics." I leave you to judge of this statement.

The amazing extent to which the *Churchman* goes in its support of this man and his immoral teaching is further seen in its editorial recommendation of Feb. 21, 1925: "We suggest Heywood Broun as adviser to the mission boards of the Christian churches." Let it be known that he is the defender of the unclean plays that are disgracing New York.

I thank you for your kind offer to publish this letter.

Charles Hillman Fountain.

Plainfield, N. J.

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DR. ROSE ON BARTON'S BOOK

To the Editor of the Universalist Leader:

When I read "The Man That Nobody Knows," by Bruce Barton I had an immediate and strong desire to write a two page article on it for the *Leader*. I am sorry that I did not do so since reading the very adverse criticism of it by your book reviewer. To my mind Bruce Barton has produced a Life of Jesus that will stand side by side with "The Influence of Jesus," by Phillips Brooks. Bishop Brooks set forth the distinctively spiritual side of Christ. Bruce Barton has brought out the distinctively human side. Both sides are needed and should be fully known. But Mr. Barton has put Jesus in touch with this age and particularly this nation, and at this critical juncture in its religious affairs.

I regard two books to be responsible for the two greatest revolutions in American life. Tom Paine's "Common Sense" made the American Revolution possible by educating the people of the colonies as to their rights and duties. Harriet Beecher Stowe's "Uncle Tom's Cabin" made the North victorious and slavery a thing of the past by firing the imagination of our people with the sinfulness of slave-holding. Now we are on the eve of a third revolution. A religious revolution. The total and

final breaking away from Jonathan Edwards and his school of theology and Christology. The one book, in my judgment, that will do most to accomplish this needed emancipation will be "The Man That Nobody Knows." Every modernist and liberal of the land should read it and use it as the text book of the New Reformation.

Let no man say that Bruce Barton does not know the life of Jesus or the Scriptures. That man has the keenest insight into Christ's life of any man I have ever read. With the exception of one or two interpretations of Jesus' acts and parables, I consider him as illuminative as Lyman Abbott, Newell Dwight Hillis, Frederick Robertson, Harry Emerson Fosdick and Frederick Hedge in his presentation of the real Jesus.

Furthermore, this book is wonderfully delightful reading. You can not lay it down without finishing it. Open its pages, brethren, and forget what the adverse critics have said until you read for yourself the one original life of Christ in the last thirty years.

Henry R. Rose.

Newark, N. J.

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IS HICKS SO FAR OFF?

To the Editor of the Universalist Leader:

Referring to the scathing rebuke of your reviewer, Mr. Hicks, by "Unofficial Mentor," permit me to quote a few sentences from a page review of this book in the *Commonweal*, of July 1, the live, new, Catholic "Weekly Review of Literature, Arts and Public Affairs."

"As an attempt to present Jesus Christ 'as you find him in the gospels,' and 'freed from the feminizing influence (*sic*) of the early Church,' Mr. Bruce Barton's recent work, 'The Man Nobody Knows,' is worthless—less than worthless, for, besides its utter failure in this respect, it invests the Savior with an exaggerated business shrewdness at the expense of his great and charming dignity. But it is a frank, if unconscious, revelation of certain convergent tendencies in religion and business —tendencies which are now gaining considerable headway, and which can be called peculiarly American. For this reason The Man Nobody Knows demands notice; otherwise it could be dismissed as a piece of indelicate claptrap unworthy of mention.

"Various religious interests have adopted modern sales methods as a stimulus to church attendance; sensational newspaper publicity is sought, ballyhooing from the pulpit is not uncommon, and towering buildings are planned which shall house both the cloak-and suit trade and the worship of God. On the other hand, we see in business—big business— a rapidly growing, pseudo-religious movement which has as its keynote and battle-cry, service. This word, fostered by the advertising geniuses and by such organizations as the Rotary Club, has within the last few days come to mean something awesome and holy. It is now widely touted as the *spiritus sanctus* of modern trade—as the be-all and end-all both of business and of life itself. It comes as no surprise, then, to be told by the service-shouters that the debt of mankind to great corporations and their builders is not only material but spiritual. Mr. Barton goes even farther. He holds that service is a direct outcome of the teachings of Jesus, that business has but comparatively recently 'waked up to a great discovery' of this fact, which is 'emblazoned in the advertising pages of every magazine.' For, 'It was not to preach that he came into the world; nor to teach; nor heal,' but to spread this Rotarian fetichism of service!

"An astounding book. It is hardly credible that any one should write a burlesque of the life of Jesus Christ, yet Mr. Barton has done so. True, his offense is unintentional. Doubtless his rather obsessional conviction that salesmanship is indispensable to greatness has led him to depict Christ as a salesman. 'Surely,' he continues, 'no one will consider us lacking in reverence if we say that every one of the 'principles of modern salesmanship' on which business men so much pride themselves, are brilliantly exemplified in Jesus' talk and work.' Surely one will, Mr. Barton! A great many people, whatever their religion or lack of it, will consider that such handling of a sacred theme is grossly irreverent, that to call Jesus Christ 'the great advertiser of his own day' is profane, and that to refer to him as 'the founder of modern business' and as having 'proved his right to be the silent partner in every modern business, to sit at the head of every director's table,'—is poisonous nonsense."

This reviewer, James L. Dwyer, goes on to show that the author distorts history to suit his purpose, and that Barton is always reckless where facts are concerned.

Trusting that these facts will help put a very able young man in better light before your readers, I remain

Also Unofficial but Better Posted.

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A HARTFORD ENGINEER ADDS A WORD

To the Editor of the Universalist Leader:

I am glad you have published a worthy "Comeback" to the recent book review of Mr. Hicks, covering (let me say slandering, rather) Bruce Barton's powerful and reverential book, "The Man Nobody Knows."

In fact few things, I am sure, could so vibrate the unchristian and barbaric fibres of my hidden nature, as did the reading of the review referred to. I might add that nothing of a religious nature which I have read, or that I have heard, in an attempt to make the life of Jesus seem real and reasonable and inspiring to an average layman, has so satisfied me, or stimulated the best in me, as did the reading of Bruce Barton's notable book.

J. Albert Robinson.

West Hartford, Conn.

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CHURCH UNION IN CANADA

(Part of a personal letter from the minister and director of Social Work of the Fred Victor Mission, Toronto, Canada):

The world is still "Changing." This last week in Toronto we have witnessed the birth of the United Church of Canada, a union of Presbyterian, Methodist, Congregational, and Community churches. This is a bold step I believe, and one that should be of benefit the world over. You will be glad to know that the first General Council has concluded its meetings to-day and there has been a remarkable harmony and self-effacement in the interests that are to be served by all of the uniting churches.

With kindly remembrances and renewed thanks, trusting that if your work ever brings you to our city you will look me up.

Wesley A. Hunnisett.

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IS THE WEST LIBERAL?

To the Editor of the Universalist Leader:

Your readers owe a great debt to Mr. Washburn for his very lucid explanation of the problems stated by "Curious," problems which have been troubling the minds of some of your readers for many moons.

He shows very clearly that this progressive movement that has found such favor in the West is after all nothing but "Bolshevik schemes to overthrow the best government on earth." I am glad to know that. It may save me from things too horrible to contemplate. It seems now that I was brought up in Bolshevism, in a particularly virulent kind of Bolshevism, for I was born and bred in Canada where they have one of the largest systems of government-owned railroads in the world, where government has gone into the telegraph and telephone business and all other such things as they ought not to do. Worse than that they have courts that have no power to pass upon the constitutionality of laws, and they have accepted political doctrines far more Bolshevik than the followers of LaFollette ever dreamed of. It is true that they have but a fraction of the crime which we have in the United States. Murders are comparitively rare. Even in French Catholic Quebec a man with millions does not find it easy to buy lawyers to defeat the ends of justice. But all these things are but mere trifles when compared with the

blessings of this land which has, as Mr. Owen assures us, the most successful government on earth.

But Homer sometimes nods, and even Mr. Washburn's scholarly communication contains a few errors to which I am going to draw his attention. He is in error when he says that this same element that follows the "Progressive" political leaders follows the theological fundamentalists. The very oppcsite is true. I do not know of a single well-known fundamentalist in the West who has done so. On the other hand, as is well known, Senator LaFollette himself was a Unitarian. I have a wide acquaintance among the political leaders of these "so-called Progressives" and, with very few exceptions, they are pronounced liberals in their religious opinions. The minister of the largest congregation of Unitarians in the whole United States and nearly all of the most prominent members of the church were active in the "Prcgressive" movement. More than that, the Ku Klux Klan, that great body of men who are devoted to the work of saving this government from Jews, Negroes, Catholics, foreigners, and Bolshevists, are notoriously orthodox in their religious leadership and also in their political affiliations.

Mr. Washburn makes the same error as does "Curious" in assuming that orthodoxy is much stronger in the West than in the East. I am very certain that such is not the case, although I will admit that orthodoxy out there, like everything else, is much more intense in its feeling. I speak from the experiences of twenty years' residence in the West, during which time as a platform lecturer I have visited most of the Western states. As an official of the Grange I reorganized more subordinate granges than any one else. I find that, on the whole, in the larger towns the clergy of the orthodox churches are much more modern in their theology than I have found them to be in the East, where I have lived for ten years. I can assure you that they are much more liberal than in Pennsylvania where there is also mighty little tendency to Bolshevism.

Let us look for proof of this somewhere else besides in election returns. It is not true as "Curious" implies that Billy Sunday had a warmer reception in the West than in the East. He was admitted to scarcely a first class city of the West or Middle West until after he had made his sensational successes in the staid and sober and thoughtful East. Boston and Philadelphia will always stand as the high-water marks of Mr. Sunday's wonderful career. Is it not true that the greatest congregation of Baptist Fundamentalists is in Boston? Is it not true that Dr. Straton is in New York?

Mr. Washburn says: "A civilization a little older than that of the West has caused the people here to think before they swallow." I presume that he had Mrs. Mary Baker Eddy's career in Boston and New England in mind when he wrote that sentence. The West being more crude and unable to understand metaphysics did not take kindly to Christian Science until certain portions of it were taken which appealed to their crude experiences and common sense and appeared as New Thought.

But will Mr. Washburn kindly explain how it was that scarcely any of the truly liberal Eastern states would have anything to do with prohibition until forced upon them by the West? And what about woman suffrage? That came out of the wild and woolly. I note too that the election returns show much more favorable feeling towards the child labor amendment out West. Perhaps all this is unfair since many of our Universalist people are hostile to all of those changes in our organic law. But what about the South? There is no tendency there to follow these new economic fallacies. There they are determined to follow all the wisdom of the fathers in matters theological, scientific, economic and political, and there are those who think that in so doing they are far more consistent than Mr. Washburn.

A comparison of Idaho, the stronghold of such a radical "Progressive" as Borah, a Unitarian by the way, with Pennsylvania, where "Bolshevism" finds little favor, is very interesting. Idaho has only about fifteen per cent of its population enrolled in any church. It has the lowest percentage of church members. Pennsylvania is the second highest with about fifty per cent. Compare their moral and political record. Which state shows the strongest tendency to swallow unquestioningly what is offered?

There are some who are asking with Mr. Polson, "Are we a liberal church?" Some time ago the minister of an "orthodox" church said to me, "Why do your people persist in calling themselves 'the liberal church' when in all essential matters the church of which I am the minister is far more liberal?"

Ernest W. Whitesmith.

Linesville, Pa.

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CRIME AND THE PRESS

To the Editor of the Leader:

After a few weeks of experiment the *Rocky Mountain News* and the *Denver Times*, daily newspapers published in Denver, Colorado, have decided to continue the policy of segregating the news of crime on an inside page and printing only a small fraction of that kind of news.

As soon as the experiment began, letters, telegrams, telephone messages poured into the offices of the editors commending the action. Many civic and fraternal organizations passed resolutions praising the attempt.

Newspapers have been condemned without limit for playing up the news of the crime wave that has been sweeping over the country. Various answers have been made by the editors, the principle among which is that the newspapers are compelled to give the people what they want. But, what do people want? Do they want lurid details of crime? Do they wish their children to read the nauseating stories of filth? The reaction of the people of the Rocky Mountain region to this new venture may help to answer such questions. The city editor of the *Times* informs us that so far as he knows *not one subscription* has been cancelled on account of this new policy, but that several new subscriptions have been received. That ought to be answer enough.

H. H. Niles.

Denver, Colo.

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VERMONT AND QUEBEC UNIVERSALIST MEETINGS

An unusually ambitious program was undertaken by the Universalists of Vermont and Quebec in undertaking to put across a solid week of meetings this year, at Barre, Vt.

The session opened on Wednesday, June 24, with the Sunday School Institute held under the joint auspices of the General Sunday School Association and the Sunday School Association of Vermont and Quebec. The Faculty consisted of Rev. F. W. Gibbs, Rev. A. Gertrude Earle, Mrs. Mary Chamberlain, Carl A. Hempel and Mrs. Stella Marek Cushing. The attendance, while not large, was larger than last year, twenty-eight students registering and several others taking partial courses. Eleven Sunday schools were represented. By far the larger number of the students present entered upon the new three year course of study arranged by the General Sunday School Association. The schedule was perhaps the most strenuous that has yet been undertaken and lectures were given throughout each morning, afternoon and evening, closing at nine o'clock each day. Notwithstanding this fact the younger people present would not be denied thier times of recreation and there are weird tales of the midnight procession that accompanied Mrs. Cushing through the streets of Barre on her way to the train and of the impromptu entertainments which were given in the parlors at Goddard Seminary after the more serious business of the day was over. It is reported that several amateur actors of great ability were discovered and certainly some music was rendered which has not been heard before and is not likely to be heard again. At the close of the session it was decided that this first class under the new plan should be organized, which was accomplished by the election of Miss Helen Allbee of Springfield as president.

Immediately at the close of the session of the Sunday School Institute, the annual session of the Sunday School Association of Vermont and Province of Quebec was called on June 27, in the

large recitation room of Goddard Seminary. The report of the secretary and treasurer was received. It was recommended to the Universalist Convention of Vermont and Province of Quebec that, in order that the Sunday School Institute might be made an annual and permanent affair at Goddard Seminary, sufficient appropriation be made from the funds of the Convention to make this possible. Mr. M. C. Lovell of Springfield was elected president of the Association, and Rev. George F. Fortier of Morrisville secretary and treasurer.

A Ministerial Conference planned for Saturday evening at the First Universalist Church of Barre for Saturday evening, June 28, was given up because of the small attendance brought about by the extremely inclement weather.

Sunday morning, June 28, opened with a shower which continued throughout the day and for several days, the final shower not making its appearance until the adjournment of the State Convention on Tuesday, June 30. However, an audience of nearly three hundred people greeted General Superintendent John S. Lowe, D. D., who spoke upon the subject, "God and Man", on Sunday morning at the Barre church. Eleven parishes of the Convention were represented, delegates being present from as far north as Huntingville, P. Q., as far south as White River Junction, and as far west as Rutland.

On Sunday afternoon an open-air meeting had been planned on the grounds of the "Brick Church" at East Montpelier. However, it was decided there were neither boats enough available to hold the people nor umbrellas enough to cover them, so that the meeting was held inside the old church. The audience filled this building to overflowing, more than 250 being present. The East Montpelier people had made elaborate preparations for the event. Dinner had been served in the village hall. The church auditorium had been decorated most beautifully in honor of the occasion. Every window in the church is a memorial to one of the older families of East Montpelier. Each one of these windows had been decorated with ferns and flowers and in every case but two these decorations had been placed by representatives of those families now living in the vicinity. The two exceptions were the windows dedicated to the memory of Rev. J. J. Lewis, a native of the town, and Rev. T. R. Spencer, one of the earlier pastors. These windows were cared for by a committee chosen by the people of the parish for that purpose. A chorus had been brought together from the famous singers which East Montpelier has always produced and among these singers was Charles Dudley, who has had the pleasure of conducting the annual musical festival of the village for many years. An additional interest was given to the occasion in that the speaker was Prof. Leo R. Lewis of Tufts College, a son of Rev. J. J. Lewis. Professor Lewis gave a unique and masterly address, working out wonderfully the thought of the influence upon world affairs which had always been exerted by the small village through the sons and daughters it had trained and sent out into the world.

On Sunday evening a sunset meeting had been planned for the young people of Vermont and Quebec, and almost every union in the field was represented, St.Johnsbury alone sending a delegation of twenty. But there wasn't a sunset that was apparent for more than a few minutes at a time and then only through the rain drops. So the meeting was held in the Barre Church with a good audience. Rev. Weston A. Cate of Woodstock conducted the opening exercises and the address was given by Prof. H. P. Morrell of St. Lawrence University upon the subject: "Youth as a Potential Force for the Future."

On Monday morning, Sept. 29, the annual business session of the Y. P. C. U. of Vermont and Quebec was opened in the Barre Church at 9. The devotional service was conducted by Miss S. Laurine Freeman of Boston. The annual reports of the officers were presented and referred. Mr. F. P. McKenney, assistant Principal of Goddard Seminary, addressed the Convention. Miss Freeman conducted a School of Methods. The following officers were elected: President, Esther S. Cate of Richford; vice-presidnt, Elliot Gilson of Springfield; treasurer, Earl B. Smith of Rutland, secretary, Mildred F. Fortier of Morrisville; executive committee, Arthur Whitney of Springfield, Clarence Wiley of Bellows Falls, F. P. McKenney of Barre; field representative, George F. Fortier of Morrisville.

The Convention adopted recommendations: (1) appropriating $50 for the work in the Vermont field under the direction of the Superintendent of Churches; (2) urging interest in and attendance at the annual Sunday School Institute at Goddard Seminary; (3) urging attendance at Ferry Beach and at Detroit. (4) Promising loyalty to the National Union. (5) Urging the acting of the Y. P. C. U. in local and state Unions with those organizations which desire the outlawing of war. (6). Thanks to Professor Morrell and to Miss Freeman. (7) Appreciation of entertainment by Barre young people.

On Monday afternoon the annual session of the W. U. M. A. was opened in the Barre church, Mrs. R. F. Johonnot presiding. A full report of this meeting will be offered through the secretary. The following officers were elected: President, Rev. Harriet Baker Robinson of Northfield; vice-president, Mrs. R. A. Nunn of Springfield; secretary, Mrs. John Kimball of Williamstown; treasurer, Mrs. H. A. Richardson of Barre; executive board, Mrs. George F. Fortier, Mrs. Lena Seaver Fish and Mrs. C. E. Bradbury. On Monday evening, an illustrated lecture on Japan was given by Mrs. S. C. Ayers of Newtonville, Mass.

The annual session of the Universalist Convention of Vermont and the Province of Quebec was opened in the Barre church. President Felch, who had been in attendance at the Sunday School Institute, had been taken ill and forced to return home, Secretary George F. Fortier acting as presiding officer and presenting the annual address of President Felch to the Convention. The usual routine business of the Convention was transacted. The report of the Superintendent of churches showed that there was but one vacancy among the pastorates of the field and that an unusual number of summer prachers were at work. The treasurer's report showed the permanent and trust funds to have been increased materially during the year and a working balance to be in the treasury. Resolutions were adopted (1) making appropriation for the conduct of an annual Sunday School Institute at Goddard Seminary; (2) establishing a Goddard Seminary Sunday for the churches of the State at which a report of the work of that institution should be presented; (3) urging the establishment of Mission Circles in the parishes having summer preaching that the work may be carried on throughout the year; (4) urging respect for and obedience of the law and especially, at this time, of those laws governing the sale and use of intoxicating liquor. (5) sustaining the position of President Coolidge desiring membership in the Permanent Court of International Justice; (6) concerning missionary effort and endeavor; (7) of greeting to Mrs. A. D. Chandler, the oldest living church member of this field; (8) of sympathy with President George C. Felch in his illness; (9) of regret and sympathy in the passing of Isaac N. LeBaron, a veteran of our church and a long time officer of the Convention; (19) of appreciation of services by pastor and people of the Barre parish. The occasional sermon was preached by Mr. Richard Billings of Woodstock, his subject "Faith Triumphant." The annual communion service of the Convention Church was administered by Convention Pastor, George F. Fortier, assisted by Deacons Ladd and Lane of the Barre Church. During its session, greetings were brought from the Unitarian denomination by Rev. William S. Nichols, Litt. D., of Montpelier, and Principal Jarvis T. Beal of Goddard Seminary, and Prof. H. P. Morrell of St. Lawrence University spoke upon the subject, "Denominational Interests." The following officers were elected: President, George C. Felch, St. Johnsbury; vice-president, Verne H. Winchester, Brattleboro; treasurer, R. L. Richmond, Rutland; secretary, George F. Fortier, Morrisville; trustee for three years, E. E. Paul, Wells; trustee for two years, O. K. Hollister, North Montpelier. Preacher of occasional sermon, Rev. W. A. Kelley, Barre. Fellowship committee, George F. Fortier, Morrisville, W. A. Kelley, Barre, E. P. Wood, Brattleboro. William Mercer, Barre and R. L. Richmond, Rutland. Place of next meeting, Brattleboro. *George F. Fortier.*

Home and Children

THE GREAT GUEST COMES IN

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stormy street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to mother's arms,
Out of the way of the world's alarms.

The day went down in a crimson West;
And with it the hope of the Blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice he heard:
"Lift up your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor;
I was the beggar with the bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

Markham.

* * *

THE KNIGHT OF THE BATH

MISS BAILEY had seen it all coming; how, if the class met around at each boy's home, the day would certainly come when it would be Giovanni's turn to entertain, and the big problem was—could Giovanni entertain? And how could they not accept an invitation if it came? She began to feel embarrassed as November, December, and January passed, then February, with the time drawing near for the next class party.

But Giovanni himself felt no embarrassment. He came to Sunday school with his face beaming from ear to ear one Sunday: "Say, what do you know about this, teacher, Miss Bailey; we've moved! We got six rooms. *Six!* And we gotta *bathroom!*. Say, what do you know about that?"

Miss Baily congratulated him.

Giovanni moved nearer, and said in an important whisper: "I invite the class for the next monthly party, yes?"

Miss Bailey thought that in six rooms there could be no trouble in accommodating the class, and the other boys seemed glad to go, for Giovanni was popular. But little did she guess what lay ahead. For when they reached the new flat so dear to Giovanni's heart, there stood Giovanni beaming more than ever—oh, an eighteen-tooth-wide smile. For it was a proud day for him, to have "teacher" in his own home, not to mention the boys.

"Walk in," he said, hospitably. "I like you should see the flat. See, the kitchen here, the sitting room; one, two, three bedroom; the dining room. And now," said Giovanni with extra pride booming all through his voice, "*Now* I show you the bathroom." He flung open the door with a grand gesture.

The class poked their heads inside.

Miss Bailey poked her head inside.

The class stared with all its eyes.

Miss Bailey stared with all her eyes.

For the new and spotless bathtub which they had all expected to see was heaped high with—coal! Black, grimy piles of coal, heaped to the very top of the tub! The class looked at Miss Bailey. Miss Bailey looked at the tub! Giovanni looked at everybody gratefully. Quite evidently they were even more impressed and astonished than he had dared to hope. In his polite little voice, he said, apologetically: "Of course, you all got bathrooms in your houses maybe; but we never lived in a flat with a bathroom before, and I got a swelled head over it. I want everybody to see it! Ain't it one nice fine little bathroom? Ain't it nice and white and shiney?"

"Indeed it is!" Miss Bailey agreed.

"Indeed it is!" echoed the class.

But they carefully kept their eyes away from the tub, and, much as they liked Giovanni, there was a nudging started here and there wherever two elbows came together. And a winking started, too, whenever eye met eye.

"This won't do," thought Miss Bailey, for Giovanni was the one poor boy in the class and she could not have all the rich men's sons feeling superior, for until now they had all been pals. "What shall I do? What shall I do?" she thought, for at all their parties it was a rule that after the games she should tell a true story. She was fully decided in her own mind that this time the story must help to put Giovanni back on a level with the other boys. But how?

Suddenly she knew, for she spent the game time thinking back over all she knew about bathtubs; and when the story hour came she was ready for the test.

"This is to be a story about bathtubs," she announced laughing.

The class looked a bit sheepish. Was "teacher" going to laugh at poor ignorant Giovanni! But no, "teacher" was laughing at herself, and at them, and at their Anglo-Saxon ancestors.

"History, said she, "is the most amusing study. Did you ever hear about the so-called Dark Ages?" (Nods here and there.) "Well, the better name would have been the Dirty Ages, for back in the days of Henry IV of England, any nobleman who had courage enough to wash himself all over was rewarded with a royal accolade and dubbed a Knight of the Bath—an order which still exists, by the way. Nobody dreamed that uncleanliness mattered, and thousands died every year from plagues which could have been prevented by the simple means of cleaning up and keeping clean. History tells us that the Dark Ages came to an end with the invention of the printing press; the Dirty Ages ended with the introduction of the modern bathtub. How long ago do you suppose this was?

"Just eighty-two years ago," smiled Miss Bailey. "The first American bathtub was made by Adam Thompson, a cabinet maker of Cincinnati, Ohio. He got the idea for his tub from one owned by his friend, Lord John Russell of England, who at that time enjoyed the distinction of being the only Englishman who took a bath every day."

Suppressed giggles rippled around.

"Mr. Thompson built himself a gorgeous tub of solid mahogany, lined with sheet lead. It weighed nearly a ton. The water was pumped by hand from a well in the backyard into a tank in the attic. From there it came in pipes down into the tub, one pipe coiled through a chimney to give warm water. Mr. Thompson took his first bath in it on December 20, 1842; he was so enthusiastic about it that he gave a party on the following Saturday night (Christmas Eve) to celebrate the great occasion. History tells us that four of his guests daringly accepted his invitation to take a bath in that new-fangled toy. I think they all expected to catch terrible colds! Who, in all America, had ever heard of taking a bath in midwinter? Who indeed!"

This was a surprise to the class. It almost seemed as if the tables were being turned on them! Giovanni was not so peculiar after all, if only eighty years ago nobody in America knew any more than Giovanni knew now.

Miss Bailey began laughing again: "It is funny to tell it, but you boys will be amused to know that the newspapers heard of the affair, and wrote lengthy editorials about it, gravely predicting that if the practise spread, it would spoil America's democratic simplicity. Weren't we started to be a nation of people all equal, and free? The doctors had their terrible warnings against such a ridiculous practise—'Beware,' they said, 'all this foolishness will surely lead to rheumatism, pneumonia and other exceedingly serious ailments.' The clergymen went just as far! From their pulpits they announced that there was only vanity and sinfulness in this daily scrubbing. In Philadelphia a city ordinance actually prohibited bathing between November first and March fifteenth."

"Oh, Miss Bailey!" gasped the class, "In *Philadelphia?*"

She nodded! "And in Boston one had to procure a doctor's certificate to take a bath. Yes, really and truly. Down south in Virginia the authorities tried to stop this luxurious sin by taxing every bathtub $30 a year! And practically every city boosted its water rates to make bathing practically impossible."

Well! Well! Well! The rich boys were certainly leveled to Giovanni's state, when they realized that their own grandparents had been so violently opposed to the "luxury" which was now a daily necessity in every American home.

Giovanni was entirely unembarrassed. He smiled on everybody present: "I never knew! My mother never knew! My father never knew! Tell me, is the tub for washing yourself in? We never had one before!"

"Sure, it's for washing in," explained Tom Anderson promptly. "I take one every day. It makes you feel great."

Giovanni grinned. Then sighed. "My mother, she won't like it. She will say—'Where we going to keep that coal, huh?' But she will be awful surprised when I tell her about how I must wash all over every day. She'll be as scared about it at first, as your grandparents were."

And Giovanni became in his turn, as you have guessed, a "Knight of the Bath."—*The Baptist.*

* * *

THE EMPRESS AT DOSHISHA

When the Emperor and Empress of Japan visit Kyoto, the ancient capital, from their palace windows they look out upon the extensive grounds of the Doshisha, the great Christian university of their land, founded by Joseph Neesima and the missionaries of the American Board in 1875. Recently the Empress bestowed a signal honor upon the institution by a visit of inspection which lasted over three hours. With her imperial retinue, filling nineteen motor cars, she attended morning chapel and joined reverently in the Christian worship. She then visited classes conducted by Mrs. Cobb, Mrs. Bartlett and Miss Seymour. Expressing delight in all she saw and heard, she left the school carrying in her hand the red, leather-bound Bible and hymn book which had been presented to her. The impression she made was of a sweet, womanly person, interested in the highest welfare of her people, desirous of encouraging the Christian movement by every means in her power. Her visit will never be forgotten by the 1477 girl students and by the more than 2,000 boy students who lined the road between the palace and the school.—(*From the American Board Bulletin.*)

* * *

WE MAY SAY "BROADCASTED"

When must we say "broadcast," and when, if ever, may we say "broadcasted?" Some of us, being timid and punctilious, waver and wait and perhaps let wise and witty things perish unuttered lest we be compelled, in saying them, to plump for one or the other form of the past tense or the past participle. We are like those who have a pricking in their thumbs when they are just about to use the word "electioneerer," lest they should say something as unprincipled as "pioneerer" or "auctioneerer," and yet are equally shy of using "electioneer" as a substantive, with the Oxford English Dictionary crying like an angel, trumpet-tongued, against "the deep damnation of the taking off" of the final "er." But now the S. P. E. (suspected to be the Society for Pure English, though this more diffuse form of its title is shunned) comes like a bright Apollo to give us a lead in our darkness with one of its excellent Tracts. In the test cases it votes for the forms "He broadcasts," "He broadcasted." "They have broadcast," "It was broadcast." So the purist must e'en give a gulp and say "broadcasted" in one case, and in one alone—that of the past tense, active voice. Are we, then, to say—presently—"He forecasted the winner of the Derby," or "I roughcasted the walls of Chatsworth, my suburban home?" Well, dreadful as it may seem, "forecasted" is pronounced by the Oxford English Dictionary to be quite common on respectable lips; for "roughcasted" too, there is reputable precedent, though the genius of our nation has, on the whole, impelled us to keep off it. Where the voice of authority has in the past been so doubtful, no one track being clearly marked which could reasonably be called the only way of salvation, the S. P. E. takes a Pragmatical or Utilitarian line, and issues a license for the use of "broadcasted" in the one case in which those who forswear it are apt to fall into obscurity. For if you never use "broadcasted" then your friends may not know, when you say "I broadcast the best that is known and thought," whether you mean that this is your lifelong habit or that you happened to do it last night. This would clearly be unbearable; a man might be taken for an incorrigible bore and proser when he was only admitting a momentary lapse of which any of us might be guilty.—*Manchester Guardian.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

A Receivership for Civilization

By Duren J. H. Ward. The Four Seas Company. $3.50.

What Professor Ward has ambitiously undertaken is a survey of civilization, past, present, and future, with particular reference to the place of the Christian church. In brief he states the history of the church, emphasizing the Reformation and commenting on two great reformers, Wycliff and Luther. Then, after summarizing the limitations of Protestantism, he traces the scientific movement from its beginnings, commenting upon the effect it has had on our outlook. A brief section on what the Bible is not follows, and there is another section on the new Bible—of Science. In conclusion Professor Ward discusses methods of making the church more efficient and dwells on the urgent need for religious reconstruction.

Dr. Ward is the Upton Sinclair of the churches. He is a merciless gad-fly continually stinging the flanks of the complacent, and thereby making himself highly useful. But, though he attacks the dogmas of others, he is himself intensely dogmatic, a trait which irritates his friends and puts him at the mercy of his enemies. His style is colorful and he knows a good deal about the technique of advertising, but he does not know how to write well. His show of learning is always impressive, but on little points he is constantly wrong. Men sympathize with him but seldom take him seriously. The reader invariably thinks that he makes matters too simple and puts down his books with the feeling that there is a good deal in them but that they are fundamentally off the track.

Of the present book the outstanding feature is its revelation of the author's essential narrowness of mind. His unsparing condemnation of the Middle Ages is unworthy of a man who makes pretense of being a historian, and his curt denunciation of Erasmus shows the absence of sympathetic understanding. In his devotion to science he is amazingly native, a victim of, to coin a phrase in his manner, science-olatry. His conception of the church as an agency for the propagation of scientific knowledge smacks of the outworn Positivism of Auguste Comte and as prophecy is most unconvincing. No one can say what the future of the church will be. It seems to be very closely tied up with the problem of the nature and function of public worship, a problem which Ward ignores. If we can be sure of anything, however, we can be sure that if the church of the future limits itself to social service and lectures on popular science it will soon be a church without a future, for social agencies and university extension courses bid fair to meet our social and educational needs more adequately than the church can do. We like Dr. Ward's loyalty in staying in the church and trying to change it according to his ideals, but in view of those ideals we are reasonably sure that his attempt is futile.

* *

Keeping Up with Science

By Edwin E. Slosson. Harcourt, Brace and Company. $2.50.

Must people, we imagine, like this sort of thing. There is something in the march of science that fascinates us. We enjoy reading about startling discoveries and surprising inventions. It gives us a sense of being abreast of the most vital movement of the age. Not in reading a detective story are there more surprises nor in seeing a western movie more thrills.

Perhaps everybody doesn't get excited about the new discoveries of science, but a great many people do, and Dr. Slosson, who wrote "Creative Chemistry," one of the few successful attempts to popularize science, knows it. He has capitalized the general interest in science, not to make money out of it, but to use it as the point of departure in a campaign of education. As director of Science Service he has been engaged in this educational task, utilizing various agencies, among them a biweekly column in the *Country Gentleman*. The articles which appeared in that column, a few of them written by him and all edited under his supervision, appear in "Keeping Up With Science."

Most of the articles are a couple of pages long, and there are one hundred and forty of them in all. The subject-matter is in some cases trivial, interesting enough without being important and is in some cases commonplace, but in a majority of cases it is both new and significant. The scope of the book is the entire range of contemporary science. Recent discoveries in astronomy, in physics, and in chemistry, new hypotheses in psychology, the latest inventions of the mechanical world, and the most recent revelations from the world of nature furnish copy for Mr. Slosson and his associates. We can learn why jellies jell or what the skies will look like 25,000 years from now.

Mr. Slosson and his staff have made every effort to be interesting without sacrificing scientific accuracy. They have produced a book that is fascinating in its contemporaneity. Their book is probably more appealing than histories of scientific progress or books on scientific method, and yet Mr. Slosson would undoubtedly be the first to admit that books which give the broader approach are more important. The significance of science lies not in this invention and that discovery but in the changed method of thinking which has made science possible, in the changed view of the universe which science has demanded, in the changed social environment which science has been instrumental in creating.

* *

When Life Loses Its Zest

By Abraham Myerson. Little, Brown and Company. $1.75.

Anhedonia is the name Dr. Myerson has given to chronic boredom, a disease afflicting many people to-day. Its symptoms are the loss of all forms of desire, sleeplessness, a bad appetite, and a general feeling that life isn't worth the trouble. Some people are born with a tendency toward boredom; they are victims of an anhedonic temperament. Others are plunged into ennui after an illness or an injury. Many more sufferers, however, owe their unfortunate condition to emotional and social causes. Dr. Meyerson believes, as do many other neurologists, that modern civilization conflicts with deep-rooted strains of human nature. "There seems to be a rhythm in life," he says, "against which civilization operates. Day and night are sharply distinguished by nature, at least in the part of the world in which the bulk of civilized man lives. Civilization tends to obliterate that difference by turning the night into a sort of day. The storing of food and its easy access operates against the periodicity of hunger." And with other examples he shows how civilization has destroyed the balance which long continuated custom had established.

Since to a great extent Dr. Myerson finds the causes of anhedonia in social conditions, it is natural for him to suggest that we try to regain the old rhythm. He believes in a life that is less tense and more natural. He believes that if satisfaction always follows upon desire which is stimulated by exertion, if eating, for example, satisfies a hunger which is a genuine result of the using up of tissues and is not artificially aroused, then desire will be keen and anhedonia will be impossible. He argues for a life that is full. He does not believe in starving the body for the sake of the spirit, nor in sacrificing the present for the sake of the future. The monotony of many jobs leads to a craving for excitement, which in turn

(*Continued on page* 30)

Correction: In the *Leader* of June 27 in the last paragraph of the review of "The Life, Letters and Religion of St. Paul," the author is erroneously referred to as Mr. Clark. It should read "Mr. Wood."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Recreation at the Institutes.

It is remembered that all work and no play makes Jack a dull boy and Mary a cross girl. So at every institute there is opportunity for relaxation and good, wholesome sport. Usually there is an experienced committee in charge of the fun.

SUPERINTENDENT OF A RENAISSANCE

New life is constantly manifested in our Denver Sunday school, partly because of the vitality and devotion of the new superintendent, Mr. W. H. Colvin. His thought-stirring inaugura address, recently printed in the *Leader*, has been followed by a witty and winning report to the annual church meeting. His appeal to the Denver adults is: "We want your co-operation; praise us if you can; criticise us if you must; but *don't forget us.*"

* *

THE ILLNESS OF MR. BROWN

Mr. Marshall A. Brown, of New Madison, Ohio, is seriously ill and is unable to perform his duties as treasurer of the General Sunday School Association. The respect, affection and sympathy of the entire denomination go out to this faithful and competent worker and to his loyal and helpful wife. No organization ever had a better treasurer than Mr. Brown.

* *

HOME DEPARTMENT SUMMER SLOGAN

Let us carry on triumphantly! The glad summer time is here. It affords many opportunities for Home Department enthusiasts. Flowers in abundance; a picnic in some shady nook; a story hour upon the lawn; something to do; something to cheer; something to think about when the snow falls in November. But this is not all. With our good times, let us have an-ever-on-the-job campaign for new members.

Let our summer slogan be "Five new members for every Home Department." Will you try, dear superintendent? Just think! That would give us several hundred new members, and several thousand additional blessings.

Send your "New Budget" in a sealed envelope to—

Rev. Sara L. Stoner, National Superintendent, Prospect Ohio.

* *

SUCCESS AT BARRE

The institute at Barre was superfine. The registration of thirty showed a gratifying increase from that of 1924 and demonstrated that the Goddard gatherings ought to be continued. Moreover the whole spirit of the group was earnest and delightful.

Rev. Francis W. Gibbs was dean and instructor in the Old Testament; Mrs. Stella Marek Cushing had a course on Church School Music; Mr. Carl A. Hempel a course of Administration; Mrs. Mary A. Chamberlain a course on Intermediate Work, and Rev. A. Gertrude Earle a course on Missionary Education—a highly competent and consecrated faculty.

For the first time the new system of credits was put in operation and it worked well. Certificates showing devoted work were won and points were earned which will count toward diplomas to be gained by additional work in other years.

The managers of Goddard Seminary are entitled to gratitude for their many courtesies and the officers of the Vermont and New Hampshire Universalist Sunday School Associations for their loyal co-operation.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

MEETING OF THE WOMEN'S MISSIONARY ASSOCIATION OF ILLINOIS

The thirty-sixth annual May Meeting of the Universalist Women's Missionary Association of Illinois was held in the Church of the Redeemer, Chicago, Ill., on May 13, 1925.

In the absence of the president, Mrs. J. W. Vallentyne, due to her removal to Portland, Maine, the vice-president, Mrs. Pliny A. Allen of Galesburg was to have presided, but sudden illness prevented Mrs. Allen's attendance so Mrs. Joseph M. Tilden of Galesburg, upon a moment's notice, conducted very ably both morning and afternoon sessions.

A devotional service was led by Mrs. B. F. Hull of St. Paul's Church on the Midway, Chicago, after which a most gracious greeting to the assembly was extended by Mrs. L. B. Fisher of the Church of the Redeemer.

There were seventy-five members of the association present, representing nine churches in the state. Twenty-one societies had sent in reports which were read by the secretary.

Dr. Denman, recently come as pastor to Unity Church, Oak Park, was warmly greeted and spoke briefly of the value of the women's assistance in the work of the church. Miss Georgia Burnham, chairman of the Finance Committee, gave a blackboard talk in explanation of the state and national quotas.

The value of summer conferences was shown by Miss Dorothy Karlen, who urged particularly the advantages of our Institute to be held this summer at Lombard College, Galesburg, July 12-17.

Every one was happy to greet Miss Hathaway, who expressed her pleasure at being again among her Illinois friends. Commenting on the fact that the three Blackmer Home mothers have been from this state, she likened the desire to do this work to a contagion against which we would not want inoculation.

It was with deep regret and an expression of appreciation of her fine leadership as president of the Association, that Mrs. J. W. Vallentyne's resignation was accepted. A telegram of greeting and love was sent to her and to Mrs. Pliny A. Allen, our vice-president.

The afternoon program was opened with music; a beautiful organ voluntary by Prof. Albert E. Fox, and a group of songs by Mrs. Esther Gielo, whose charming personality and exquisite voice gave great pleasure to her audience.

After reports of Clara Barton Guilds of Joliet by Miss Helen Line and St. Paul's by Mrs. A. W. Hair, Mrs. Gielo, accompanied by Professor Fox, generously sang another group of songs.

The report of Oak Park's Guild was given by Mrs. Barrett Jones.

Miss Hathaway, as speaker of the afternoon, told in an interesting and appealing way of her going to Tokyo twenty years ago and of her life as mother to a family of twenty-two girls. She gave a short history of Blackmer Home, due to the inspiration of Miss Osborne, and told of the changes in living conditions during the twenty years. The different viewpoint of the Japanese girls and women of to-day is the result of Christian teaching. They have awakened to the fact of their possibilities and have developed marvelously. They are no longer satisfied to live under conditions that were acceptable to their mothers.

We all enjoyed the intimate description of several of the Blackmer Home girls of whom Miss Hathaway became very fond, and we realized how great a work is being done in caring for these fine young women.

Mrs. Aurora B. Somers of Urbana, state chairman of Southern Work, made an appeal especially for the Southern Building Fund and urging all the delegates to take the message to their societies. The leaflet "Parish of God's Intention" and pledge cards for the Building Fund were passed.

Before closing the session with prayer, Rev. Lewis B. Fisher, pastor of the Church of the Redeemer, presented a resolution expressing the Association's appreciation of the long and faithful service to our church of Rev. Florence Kollock Crooker.

Among Our Churches

New York City Letter

Divine Paternity.—The church closed for the summer vacation June 14, and will reopen Sept. 20. Dr. Newton was obliged to give up a trip to Europe, and will spend July with his mother in Texas. During August he hopes to be in residence on Long Island. Miss Gray, the church secretary, will visit her old home at Lowell, Mass., and spend several weeks in New Hampshire and Maine. Mr. Scott, Dr. Newton's assistant in care of the "cathedral," will go fishing and in August take a motor trip. More than twenty-five years ago the plot of land on Fifth Avenue and 45th Street, occupied by the old edifice, was sold for $625,000. A few days ago it was reported that the site had been sold for more than $4,000,000. * * **Divine Paternity House.**—Miss Taylor will spend July and August keeping up the work in the Prescott Memorial Building. We quote from *The Neighbor*, monthly bulletin of Divine Paternity House. "One of our plans for the summer is to sell milk daily to children at a cent a drink, provided a small sum may be raised for this purpose. The cent for the drink or cup of milk, pays for just about half the cost. A quart will serve eight children. Only Grade B milk will be used. Paper cups are the most practical. Children will buy more drinks if the cost is one cent than if it is two cents, and the additional penny would prevent children of large families from buying milk frequently. Also, the name 'Centa-drink' appeals to the children. Half the cost of the milk, therefore, must be contributed. One dollar will provide 200 drinks of milk. Twenty-five dollars will be sufficient to serve about fifty drinks a day during July, August and September. We are indebted to Whittier House, Jersey City, for this plan, where it was originated and has been carried on very successfully for many summers. One of the saddest events of the year in our neighborhood was the sudden death last month of Mrs. Machio, the mother of the president of the Nathan Hale Boys' Club, and wife of Michael Machio, who for many years has delivered ice on our block. Seven children were left motherless, the oldest, Frank, of twelve years, the youngest, twins, of seven months. Mrs. Machio was a tender mother to her children, making all their clothes, keeping them physically well and strong, teaching them honesty and obedience, and providing a happy home for them. She accepted all her burdens cheerfully and bravely. Her neighbors respected her and showed their sympathy through generous gifts of flowers at the funeral. The twins will be placed in a home, or boarded with some dependable woman. The rest of the family Mike will try to keep together himself, until some relative arrives from Italy to help him. In the meantime, the oldest boy and girl and the father do the house work. All the neighbors admire the pluck of the family. Prescott Memorial, as far as possible, hopes to be a sort of step-mother to the children, giving them the training and happiness of which they have been deprived." * * **Washington Heights.**—The pastor took a squad of Reserves in uniform to Chapin Home for a Flag Day service. So great was the appreciation of the family that Mr. Harris was made to promise to bring "a thousand boys" in October for another celebration. Mr. Harris will be at Camp Wamego, Corinth, N. Y., with a hundred boys, from July 1 to Sept. 5. The summer preaching services in the out-door chapel have become popular at the camp. * * **Mt. Vernon.**—The annual meeting, with supper, of the church was attended by representatives from nearly every family. Reports showed harmony and progress, with a substantial balance in the treasury. Officers elected: President, G. B. Gilchrist; treasurer, A. L. Carpenter; financial secretary, Mrs. Jean Holden; recording secretary, Mrs. Florence Lees. On Children's Sunday the pageant, "June Blessings," was given, and on the following Saturday the annual picnic was enjoyed. The Mt. Vernon Flower Show, attended by hundreds, was held in the vestry, and among the prize winners were members of the parish. Dr. and Mrs. Sayles will spend July and August at their farm home in Cornish, Maine. * * **The Murray Grove Association** had its treasury enriched $150 by a luncheon party and sale at the home of the Misses Miller in Valley Stream. The beautiful country estate of these faithful women is frequently used for helping good causes and worthy organizations. * * **Chapin Home.**—At a recent service the DeWitt Clinton Male Quartette sang, and afterwards gave a little concert that was thoroughly enjoyed. Services will be held the second Sunday of July, August and September. Miss E. J. Webb is chairman of the committee that arranges the services. * * **Mrs. Luella Gunnison Harrington** was unable to rally from a surgical operation in June, and died, leaving a host of friends who feel the sting of the separation. The last of the immediate family of the late Dr. Almon Gunnison has made the great venture. Mrs. Harrington, in her will, remembered the Chapin Home, of which she was a faithful and beloved trustee, All Soul's Church, and St. Lawrence University. Dr. Grose paid a well-deserved tribute at the memory service to the devoted daughter of a gifted father, the faithful church woman, the generous helper and gracious friend. * * **Good Tidings.**—Dr. Frank W. Merrick, representing the Layman's Committee, presented the Five Year Program on June 24. Dr. Merrick's interpretation was cheering; he made a favorable impression upon the audience. All of the Brooklyn ministers were present. The young people, nearly fifty in number, enjoyed the annual Coney Island Party, June 27. This church unites with the Stuyvesant Heights churches in Union summer services. Mr. Lalone will spend his vacation in northern New York * * **All Souls.**—A happy incident of Children's Sunday was the christening of Robert Freeman Grose by his grandfather, the beloved minister of All Souls. The church closed June 21 and will reopen Sept. 13. Dr. and Mrs. Grose sail July 4 on the "Leviathan," for a rail and motor trip in France, Switzerland and Belgium, and are due to arrive home on the "Republic," Sept. 7. The response to the questionnaire upon music revealed a vote of 2 to 1 in favor of securing prominent vocalists as soloists upon specially designated Sundays. During the summer the auditorium, Sunday school and kindergarten rooms will be redecorated.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Granville Hicks was married on Saturday, June 27, to Miss Dorothy Dyer of Framingham, Mass.

Dr. Henry B. Taylor of Meriden was at Headquarters June 29, for the first time since his illness. Dr. Taylor and family will spend the summer at Marion, Cape Cod.

Dr. John Clarence Lee of Gloucester has been elected president of the Cape Ann Scientific and Literary Association, which this year is marking its fiftieth anniversary by the purchase of a building for a permanent home.

Rev. James W. Vallentyne has purchased a summer home at Raymond, Me., in the Sebago Lake region. Dr. and Mrs. Valentyne will go there about the middle of July.

Rev. Fred Line has accpetd the call to the Universalist Church of Indianapolis.

Rev. and Mrs. U. S. Milburn of Everett, Mass., are spending the two first weeks of July in Ohio and New York state. They will visit Mr. Milburn's mother in

Ohio and Mrs. Milburn's father in New York. They will be back in Everett for rest of the summer except the week of August 8-15, when Mr. Milburn will be teaching at Ferry Beach.

Rev. Rubens Rea Hadley of the Newton, Mass., Universalist Church will pass his vacation of July and August with his family upon their farm at Sterling Junction. His summer address is Sterling Junction, R. F. D. He will preach on July 12 at Spencer and on August 9 in Swampscott. His Newton church reopens on Sept. 6.

Miss Ruth Owens, assistant at the Congress Square Church was at headquarters July 1, en route to Detroit. Miss Owens will visit Van Wert, Ohio, her old home, attend the Y. P. C. U. Convention and then go to Ferry Beach.

Rev. W. W. Rose of Rochester, N. Y. and family have gone to Provincetown for his fifth year as summer pastor of the Provincetown Universalist Church. Mr. Rose has a cottage on the beach, and a sail boat and gets his rest largely on the water. He urges Universalists going to the Cape to visit this Universalist church with its "Christopher Wren tower and beautiful Italian frescoes."

Rev. Sara L. Stoner of Prospect, Ohio, gave an address at the Indiana Y. P. C. U. state rally held at Manchester June 20, 21: subject, "Real Investments and Worth-while Dividends." Mrs. Stoner also spoke on "The Mission of the Home Department."

THE HEADQUARTERS' STAFF

Miss Lora F. Stoddard, who has frequently served with her sister, Miss Janet M. Stoddard, in the office of the General Sunday School Association, was married on Saturday, June 27, to Mr. Reginald S. Stover, of Cambridge.

Illinois

Chicago, North Shore.—Rev. George Walter Allison, pastor. Thursday evening, June 23 we held a general parish meeting, the purpose of which was to receive a class of new members. The meeting began with a dinner served at 6.30. The pastor presented a class of twenty members for reception into the church. It was a great occasion for this new church and naturally it encouraged the earnest group who have worked so hard for the past three years. We were favored with the presence of Mr. Sidney Tilney, president of the Illinois Universalist Convention; Dr. Ward L. Brigham of St. Paul's Church, and Dr. Deman, pastor of Unity Church in Oak Park. Mr. Tilney made some good remarks about the co-operation which both the State and General Conventions are giving to this work. Dr. Brigham spoke of the need and the place for a Universalist Church on the North Shore of Chicago. Dr. Benman gave a splendid address on methods of building a church. The meeting was closed with a delightful musical program and everybody expressed themselves that we were now on the road to assured success.

Maine

Bath.—Rev. George Wilson Scudder, pastor. The Children's Day service was held in the church auditorium at the hour of morning service on June 14. The program was provided by the classes of the primary and junior departments of the church school. The pastor gave a short sermon to the children and three children were baptized. The church was beautifully decorated with cut flowers and a red potted geranium was presented each child of the school. The congregation was the largest of the year except that on Easter. The graduating class of Morse High School held its commencement service in the church at four in the afternoon. The service was of a community nature, and an innovation in the city. The service was in charge of the pastor of the church, the sermon was by the Rev. Charles Myron Tubbs, rector of Grace Episcopal Church; the prayer by the Rev. George C. Miller, pastor of the Church of the Nazarene, and the benediction was pronounced by the Rev. Charles Brooks, pastor of Wesley Methodist Episcopal Church. The graduating class of 111 were attired in grey caps and gowns. The congregation of friends and relatives of the class filled the large auditorium to its capacity. The closing service of the season was held on June 28, when communion was observed.

Fairfield.—Rev. Roderick F. Mooney, D. D., pastor.—Nothwithstanding a wonderful rain storm, a fine congregation assembled for Children's Sunday. Never did the church look prettier. Great banks of peonies massed about the pulpit lent their beauty to the occasion. Seven children were baptized.

Bangor.—Rev. Ashley A. Smith, D. D. pastor. During the month of June, the activities of the very young set in our church—the Cradle Roll department—have been very interesting and successful. On Thursday afternoon, June 11, the Cradle Roll Party was held in the church vestry, with sixty babies present. On Children's Sunday, thirteen children were christened. This number, with six additional christenings on the following Sunday, made a total of nineteen christenings in the month of June. Our Cradle Roll numbers one hundred and twenty-three at the present date. Children's Day was made exceptionally interesting by the presence of Rev. George L. Hanscom, D. D., of Melbourne, Florida, who having been called to this vicinity to deliver the baccalaureate sermon at the University of Maine, Orono, visited our cnhurch and assisted in the morning service. Following the church service a special Children's Day service was given at the church school hour in the vestry. The annual enrollment of parties for the Hersey Retreat outings took place in the church vestry June 16. The closing services of our church for the summer vacation were held Sunday, June 27, all services will be resumed on the second Sunday in September. The past church year has been a very busy one for Dr. Smith, who during that time has delivered a total of 111 sermons and addresses, including thirty-six in the Bangor pulpit, eleven in East Eddington Chapel, eight in various other Maine churches, and fifty-six addresses and lectures outside of pulpits, and in various cities and towns of Maine. He has solemnized 108 weddings, attended 137 funerals and made 209 pastoral calls, besides attending approximately seventy various committee meetings. Dr. Smith and family will spend the greater part of vacation time, as usual, at their summer home in East Holden, Me.

Massachusetts

South Acton.—This church at a special meeting in June extended a call to the Rev. Andrew J. Torsleff of Rutland, Vt., who will enter upon his duties in September. The Sunday school on Children's Day presented the pageant, "Flowers." This was most effective and reflected great credit both on the children and those in charge. The Mission Circle has during the late spring sent two large boxes to the South, one to Dr. Jordan's school and one to Dr. Leon Jones for his work in North Carolina. Some new members have been enrolled recently. Last week an all day meeting with lunch was held at the home of its president. The Ladies' Social Circle has recently held a salad supper, and a sunshine supper and social. At the latter, after a most bountiful supper was served, the sunshine bags were opened, which netted the treasury a goodly sum. The speakers of the evening were Mr. Theron F. Newton, Mr. Lewis C. Hastings and Mr. Rolfe Bradbury. Readings and musical selections were furnished by Mrs. Rolfe Bradbury, Mr. and Mrs. Arthur S. Lowden and the Misses Carrie Shapley, Bertha Merriam and Dorothy Lowden. All attending reported a pleasant evening. It is with regret we record the loss of three valued members, who have recently been removed from our midst. Mr. Charles H. Fairbanks, Mrs. Leonard Wells and Mrs. Elnathan Jones—the latter not only the oldest member, but the oldest resident of Acton and who, with her late husband, not only assisted in organizing our chuch in South Acton, but was instrumental in erecting our present church edifice.

New Hampshire

Gorham.—Rev. Helene Ulrich, pastor. Children's Day was celebrated June 21, with the program sent out by the General Sunday School Association. It was a most pleasing service. Every member of the church school took part in the

program in some way. Three children were christened. For perfect attendance ten pins were awarded: two for two years' attendance, seven more for one year's perfect attendance, and two for only being absent once. This was the last of our special services. The last service before closing for the summer was held the last Sunday in June. Rev. Helene Ulrich will be resident pastor in Murray Grove this summer again. During this last year four union services were held by the three Protestant churches in Gorham; the last being the baccalaureate service held in the Town Hall. The three churches also united their efforts in putting on a community pageant, "The Forest Princess." This was held out-of-doors in the evening. The setting, the lighting, and the dancing were most effective. A hundred and fifty took part, and numerous people helped in some way to make this a success. Before the pageant a community supper was held with music and exhibition dancing. Rev. Helene Ulrich has been elected president of the Gorham Women's Club for the coming year.

New York

Nunda.—Rev. Harriet E. Druley, pastor. Children's Sunday was observed June 28 with appropriate services. With song and poems the children spoke of the joy of the day. Not the least joyful was the christening service when twelve children were dedicated, six of them being from one family. Immediately preceding that service a young mother presented herself for baptism, and then presented her child for christening. Our church is very much saddened by the death of Miss Mabel Dowling. The day before her death she asked for the baptism which had never been given her. This rite was given by the pastor. Miss Dowling had never joined any church but her sympathies were with the Universalists. She was a fine type of womanhood and will be greatly missed.

Rhode Island

Providence, First.—Rev. R. R. Hadley, pastor. The parlors were recently the scene of a very pleasant occasion, when a farewell reception was tendered Rev. Rubens Rea Hadley, who has accepted a call to the Newtonville Universalist church. The rooms were beautifully decorated with baskets of roses, fluer-de-lis and daisies. As soon as the receiving party, consisting of Mr. and Mrs. Hadley, Dr. Henry I. Cushman, pastor *emeritus*, and Mrs. Cushman, and Mr. Herbert C. Calef, president of the First Universalist Society, and Mrs. Calef, had shaken hands with their many friends, the chairman of the reception committee, Mr. J. Everett Thayer, addressed the company. Mr. Thayer voiced the sentiments of those present when he spoke in words of appreciation of Mr. Hadley's whole-hearted devotion to his work and the regret of his parishioners at his departure. At the close of his remarks, Mr. Thayer presented a purse containing $220 in gold to Mr. Hadley, and a bouquet of roses to Mrs. Hadley. Music was furnished by Miss Ruth Moulton, violinist, with Mrs. Arthur C. Fisher at the piano. A social hour, with refreshments, brought the occasion to a close.

Pawtucket.—Rev. Julian S. Cutler, pastor. Children's Sunday was observed on June 14. The Sunday school took entire charge of the service, decorated the church and observed the day by recitations, songs and exercises by the kindergarten department. The pastor christened eleven children, one of whom was his own first grandchild.

Wisconsin

Wausau.—This church finishes one of its most successful years, having paid off the last cent on its mortgage on the new plant, and has a goodly surplus. Plans are all perfected for a proper celebration in the early fall, when new and larger and more progressive plans will be announced. Children's Sunday seven children were baptized, and a religious drama was produced by the young people of the church, "The Challenge of the Cross." The pastor and his family will spend the summer in the lake region of northern Michigan.

Monroe.—Rev. N. E. McLaughlin, pastor. This church has had a good year, the congregations averaging sixty throughout the year. Five were christened on Palm Sunday and two received into membership on Easter. A series of sermons during March Sunday evenings brought many inquiring strangers. Although we have not had evening services for years, the response was so gratifying that we will hold evening services once each month during the coming fall and winter. We have lost recently by death three life-long members—Mrs. Sue Chandler, Miss Nellie Summeril, and Evan South. Mrs. Chandler was a charter member, having joined in 1860. This leaves one charter member left, Mrs. Melissa Dodge, aged ninety-six, of Madison, Wis. We have had the pleasure of having two visiting Universalist ministers recently. Rev. C. H. Pennoyer was with us April 26. We kept him busy, with addresses at Kiwanis Club, High school, Normal school, Ladies' Aid Society and two services at church. Miss M. Agnes Hathaway was here May 10. An offering for the Japan Mission was received. An offering for the Near East was received in June. There was an exchange of pulpits between the pastor and Rev. George R. Kershaw of the local Methodist Church on June 14. Although both churches have been in existence here over sixty-five years, this is the first time that an exchange has taken place. Both congregations were highly pleased that such an event had come to pass. The baccalaureate service for the Normal school was held in our church. This is the fourteenth sermon preached before the graduates of Normal School and High School by the local pastor. The Monroe Concert Orchestra, of thirty pieces, of which the pastor is pianist and soloist, broadcast a program from WCC at Davenport, Iowa, in May. The same program was given in the church to a full house the Sunday previous. We have just had new lighting fixtures installed in the church. It makes our church look very "cathedralesque." Mr. Edward Ludlow, one of our members, is having a handsome iron fence erected around the church. As the unsightly buildings next door have been torn down and an oil station erected, with flowers and shrubbery next the church, the approach to the property has been greatly beautified. The State Convention will be held in Monroe in October.

Augusta.—Here is a fine church property and a devoted group of people. The place is small and is not near any other Universalist church. The State Convention last fall voted to have the ministers of the state render what service they could. As a result the little church has had frequent services since the Convention. Rev. M. L. Aldridge of Markesan enthused them in February, and will preach there again in August. Rev. Nellie M. Opdale of La Crosse was here in June, and Rev. N. E. McLaughlin of Monroe preached in April and May, and will occupy the pulpit again in July. Mayor C. W. Warner is the enthusiastic head of the Society.

Markesan.—After a pastorate extending over a period of ten years, with the exception of the war period, Rev. M. L. Aldridge resigned the first of June. Lieutenant Aldridge was greatly beloved by the people of this city where he was in the forefront of all city activity. He was secretary of the Chamber of Commerce and Commander of the American Legion. Seven members were received into church the last Sunday of his pastorate. Rev. Noel E. Spicer of Sycamore, Ill., has been supplying there since the departure of Mr. Aldrich.

Racine.—Luther Riley Robinson, pastor. We are enjoying a prosperous year in Racine. Seven new members were received on Children's Day—making twenty-five additions since Jan. 1. Also four children were christened. The Sunday school gave a very delightful entertainment of songs, recitations, and drills on Children's Day, and the choir assisted. The Willing Workers, the Good Shepherd Guild and the Mission Circle are all very active and devoted to the church and to the denomination. Our Men's Club, recently reorganized, has had two meetings, and at the last was addressed by Rev. F. Osten-Sacken, of

Chicago, well-known psycho-analyst, on the subject, "How to Make the Church Go." Dr. Osten-Sacken's address did much to enthuse our men. Rev. Luther Riley Robinson, state secretary and superintendent, expects to preach every Sunday in July, and take vacation in August. He will spend his vacation in the North woods, in Minn., Wis., and Canada.

Stoughton and Mukwonago,—These two churches are rejoicing that Rev. M. L. Alrdidge turned down opportunities to go elsewhere and decided to remain in Wisconsin. His pastorate of these two places began June 1. Stoughton completely redecorated the parsonage, and Mr. Aldridge is busy with plans for the repair of the church. Mukwonago is taking hold with its usual enthusiasm.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,736
Kingston, N. H.	4
Mt. Gilead, Ohio	1
Chicago, Ill., North Shore	20
	1,761

* *

CHRISTENINGS

Previously reported, 550. Soughton, Mass., 6. Fairfield, Me., 7. Bath, Me., 3. Sangerville, Me., 7. Nunda, N. Y., 12. Pawtucket, R. I., 11. Kingston, N. H., 3. Gorham, N. H., 3. Bangor, Me., 19. Total, 621.

* *

THE PRESIDENT OF THE MURRAY GROVE ASSOCIATION

Mr. Walter Gabell, of Philadelphia, is one of the ablest and most useful laymen in the Universalist Church. Much of the present success of the Murray Grove enterprise, both as to financial standing and as to competent management, is due to the devotion and the skill of Mr. Gabell, the very active president. It is good news that he and his family will spend much of the summer at the Grove.

* *

BOOK REVIEWS

(*Continued from page* 24)

leads to boredom. Our inventions, the automobile and the radio, rob life of a zest which a simpler mode of living encouraged. At first they satisfy, but our appetites soon become jaded. We must seek to regain simplicity.

Dr. Meyerson, in common with most doctors and many social service workers, is interested primarily in getting the social machine working with as little friction as possible. He is not interested in great reform movements, in drastic changes in the social order. What he wants to do is to show people how to adjust themselves to their environment with a minimum of bother. From that point of view he has written a good book, a book that satisfactorily treats the state of body and mind called anhedonia and that also suggests fundamental danger spots in our civilization.

* *

THE CHURCH ON WHEELS

A religious service as unusual in its conduct as in its setting, its preliminaries and conclusion, was held by the Universalist church of Lewiston on Sunday, June 14. Despite the lack of formality of dress, of conduct, there was none the less a solemnity, a dignity and sincerity of purpose in the atmosphere which was impressive, which proved that one may worship where he is, that it is not essential to true Christianity that one must speak his prayers or sing his praises in a tabernacle.

This service, the second in a series which will be held at various outing points within easy motoring distance of Lewiston-Auburn, was at the Lakefield camp, shores of Lake Anasagunticook in the town of Canton, one of those many beautiful spots to be found in Maine.

In this experiment the church is recognizing the great desire of people to take advantage of the fine weather of Maine summers to get out into the open, to the woods and fields, to enjoy a bit of nature. Its officials have decided that it is best to take the church to the people.

True, there were many of the things lacking which one finds in the regular church edifice of a Sunday morning, but a bit more informality was helpful. Unquestionably more intimate acquaintances were made during Sunday, up there on the bluff overlooking Anasagunticook and down upon its shores watching the lads and lassies and the grown-ups enjoying a swim in the clear cool waters of the lake, than there would be at a dozen of the regular church services in town.

The announcement said that those planning to attend the service should leave Lewiston and Auburn between nine and ten on Sunday morning. Some left earlier, some a bit later, but the suggestion of the notice that the eight cars which conveyed those who participated in the first of these services should be doubled was acted upon—it was tripled.

Among the very first to arrive was the pastor of the church, Rev. E. H. Carritt. Smiling, comfortable-looking in white flannels, he was on hand, coat off, to welcome the others as they arrived.

There was the wonderful grove, with its sloping sides, its moss and pine needle carpet, for those who wanted actually to picnic, while the main dining room of the camp, as well as the veranda, had been turned over to the use of the party by Mrs. Richardson, the proprietor.

In no way was this service of the camp meeting type. It was a modified edition of the service which is held other Sundays in the church auditorium on Sabattus street here in Lewiston. There were no hymn books, nor pews, but there was an ample supply of comfortable chairs, as well as cozy couch-hammock, while the piano in the big assembly room of the camp took the place of an organ.

There was still another aspect of the service. Looking over the congregation there were those present whom the writer did not see when he attended the church last winter during the going-to-church series, those whom he would not have seen there on this particular Sunday had the services been held in the home edifice that day, but who were there because they could go to church and still have the pleasure of the out-of-doors.

And so, after all, it would seem that the Lewiston Universalists' experiment of taking the church to the people instead of asking the folks to come to the church has proved a success. (*Sam E. Connor in the Lewiston Evening Journal.*)

Commenting on this service Mr. Carritt says:

"This particular venture is our contribution toward a possible adjustment of church obligations and modern conditions; it is, of course, an experiment, whether succesful or not time will tell. Its inception is successful and I have just learned that the idea will be carried out by the church at Livermore Falls, so perhaps we have started something.

"On our first trip we went to Mere Point, made famous as the landing place of the world fliers after their successful trip around the world through the air. The weather was not propitious, but over fifty ventured out.

"This Sunday we go to Ferry Beach where we can see our own property and enjoy a service in the grove. We do not expect so large a crowd because of the distance and the traffic congestion between Portland and Old Orchard, also because of Commencement exercises at Bates College baccalarueate etc., but it will be large enough to make it worth while.

"Our last trip will be to Orr's Island, beautiful and historic.

"We think that our venture may possibly be of interest to our people generally."

* *

A PILGRIMAGE TO THE CLARA BARTON HOMESTEAD

The Friend Class of the Melrose Universalist Sunday school made its third annual pilgrimage to the Clara Barton home, North Oxford, Massachusetts, on Sunday, June 21, 1925.

Some sixty people participated in this pilgrimage, leaving the Melrose church at nine o'clock in automobiles, and driving to North Oxford where the home is situated.

Following a picnic lunch, the group gathered on the top of Taft's Hill, which commands one of the finest views in central Massachusetts, and where it is hoped

some time to build an institution in Clara Barton's name to carry on some of the services to which she gave her life.

The Melrose group was called together by Francis de Silva, who played the reveille. Trueman Menadue, past president of the Friend Class, presided over the meeting, and with the assistance of the Sunday school orchestra led the singing. Rev. Lester L. Lewis conducted the devotional services, and received into the church Mr. Harry Haskill, a member of the Friend Class. The speaker of the day was Mr. Victor A. Friend, founder and teacher of the Friend Class, who gave an address that those whose good fortune it was to hear it will long remember.

* *

UNIVERSALIST CHURCH NEARS CENTURY MARK

Itinerant pastors from Cincinnati preached the first Universalist sermons in Springfield, Ohio, a hundred years ago.

The Universalist creed was broadcast in Springfield by the journeymen ministers until the year 1835 when the first Universalist church was founded by John Winn, who organized the first congregation and succeeded in raising funds for the first edifice.

The first congregation, a mere handful of faithful Universalists, numbered only twenty-four men and women. Today after a hundred years of ardent faith the congregation has grown to fifty families.

The present site was selected Sept. 18, 1892, when Rev. Ira W. McLaughlin, then of Macedon, N. Y., was called to head the pastorate.

The new Universalist church was dedicated, clear of debt, June 18, 1893. The church property at that time represented an investment of $9,500. Contributors to the church were P. P. Mast, founder of St. Paul Methodist Episcopal church, the Snyder brothers, who the same year gave $10,000 to Father Sidley for the erection of the new St. Raphael church, Asa Bushnell, Oliver Kelly, the Whiteleys and numerous others.

Two years after his installation, Mr. McLaughlin resigned to accept the second pastorate at Macedon, N. Y. In forty years the pastor has had three second pastorates and one third.

In 1911 Mr. McLaughlin returned to his congregation in Springfield again to head the Universalist church after an absence of sixteen years. Upon his return he first turned his hand to the erection of a Carnegie pipe organ and the repair of the church property.

Endowments were obtained for the church from Mrs. Thomas McGaha, originally of the Denormandy estate, and Mrs. Gaynor. Last spring, when the Covenant or old First Presbyterian church took possession of the new location the church was offered $30,000 for their site.

In a recent drive the congregation raised $3,000 for the million and a half campaign and enlisted aid in the $2,000,000 Five Year Program.

Mr. McLaughlin is a Scotch-Irish-Dutch-American, who has devoted many years of his life to the advancement of the theories of good and righteous living.—(*The Sun, Springfield, Ohio*)

Notices

SUNDAY SCHOOL INSTITUTES FOR 1925

Galesburg, Ill., July 19-24.
Ferry Beach, Me., Aug. 8-15.
Murray Grove, N, J., Aug. 30-Sept. 5.
Syracuse, N. Y., Oct. 16-20.

General Sunday School Association.
176 *Newbury St., Boston.*

* *

FERRY BEACH NECROLOGY

The Committee on Necrology of the Ferry Beach Park Association desires to include in its report tributes to all members of the organization who, since August, 1925, have passed to the higher life. Only four deaths have been reported, those of Mrs. Cordelia A. Quinby, Rev. W. R. Rowland, Mr. W. O. Jameson and Mr. Charles C. Wilmarth. If there have been others, the committee will be grateful for notification.

George E. Huntley, Chairman.
176 *Newbury St., Boston.*

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Transferred by letter, Rev. John Kimball to Vermont and Province of Quebec Convention; Rev. W. H. Morrison to Massachusetts; Rev. Wenonah Stevens Abbot to Maine.

Received by Letter, Rev. James Emery Coulter from Vermont and Province of Quebec Convention.

Granted clerical fellowship for one year to the Rev. Hubert T. Law, a Unitarian clergyman, settled at Charlestown, New Hampshire.

Henry A. Parkhurst, Secretary.

* *

MURRAY GROVE ASSOCIATION

39th Annual Session, July 18-Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell, 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

July 19, Rev. G. C. Boorn.
July 26, Rev. Clara E. Morgan.
August 2, Rev. D. C. Reilly.
August 9, Rev. J. A. Judge.
August 16, Rev. G. E. Huntley, D. D. (Memorial Sunday). Memorial Service at 2.30 p. m.
August 23, Rev. W. J. Metz.
August 30, Rev. J. M. Atwood, D. D.
September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

Tuesday and Wednesday, Aug. 4 and 5, conference of National Laymen's Committee, mornings at 9; afternoons at 2.

Tuesday evening, Aug. 4, lecture by Alexander Cairns on Victor Hugo's "Bishop of D;" Wednesday, Aug. 13, second lecture by Mr. Cairns on "The College and the Cross."

Thursday, Aug. 13, annual meeting of the Murray Grove Association.

Friday and Saturday, Aug. 14 and 15, annual fair.

The fair is in charge of Mrs. E. M. Waller, 1204 Arrott Street, Philadelphia, until July 15 and thereafter Forked River, N. J.

The week of Aug. 16 will be devoted to general denominational matters in charge of Dr. John Smith Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Stannard D. Butler; Tuesday, Rev. Vincent E. Tomlinson; Wednesday, Rev. George D. Walker, D. D.; Thursday, Rev. I. V. Lobdell; Friday, Rev. R. H. McLaughlin.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

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N. E. McLaughlin, Monroe, Wis.

* *

MURRAY GROVE FAIR

August 13, 14, 1925

Dear Friends and Co-Workers:

I have been called to and accepted the chairmanship of our Fair Committee, strong in the faith that you will give me your loyal and generous support. Our Fair is our principal source of income, therefore its importance can not be over-emphasized. Last year's receipts set a new high mark, but there is always room at the top. Altogether then, for a climb to the top and a still higher mark. I am prepared to receive a flood of contributions. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Mrs. Ida H. Waller,
1204 *Arrott St., Frankford, Philadelphia, Pa.*

After August 1, care of Murray Grove House, Forked River, N. J.

* *

WISCONSIN FELLOWSHIP COMMITTEE

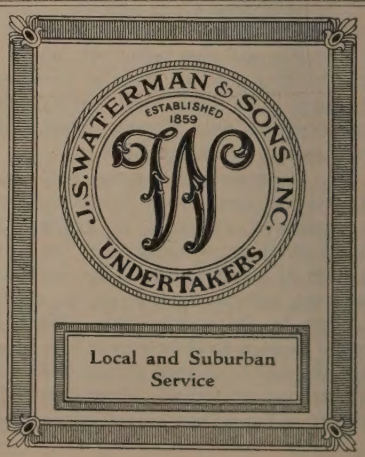
Transferred to Georgia, Rev. J. M. Rasnake. Received by transfer from Minnesota, Rev. Luther R. Robinson.

Nellie Mann Opdale, Secretary.

Married

Smith-French

A very quiet marriage was solemnized at the Universalist Church in Gorham, N. H., on Saturday, June 20, the contracting parties being Daniel B. Smith and Alice B. French of Bethel, Maine. The bride has always been active in our Universalist Church. She has been employed in Norway, Rumford, Augusta, Maine, and in Boston where she lived at the Franklin Square House for four years. Wherever she was located she interested herself in local church work. Because of the recent death of the bride's aunt and of the bridegroom's brother the wedding was a very quiet one, only the bride's mother and the groom's sister, with her husband, were present. Rev. Helene Ulrich officiated.



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Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,
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An excellent co-educational boarding school delightfully situated in one of the best communities in the state.

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Carefully selected corps of capable teachers.

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Buildings in attractive conditions. Visitors welcome.

Write for catalogue to

JARVIS T. BEAL A B , Principal.

Jan26 Ray Charles Wentz The Unitarian for the Ministry

Crackling

Hospital Nurse: "You wish to see the young man injured in the motor accident. You are the lady he was with?"

Gwendolyn: "Yes, I thought it would be only fair to give him the kiss he was trying for."—*London Humorist.*

* *

"Yes, I was awfully fond of that girl," said Brown. "I believed she was perfect until I saw something about her last evening that made me tired."

"What in the world was that?" inquired Jones.

"Another fellow's arm," replied Brown, sadly.—*Reformed Church Messenger.*

* *

"I wish that I was a boy again at school," said a self-important country school superintendent on one of his rounds of inspection, after he had heard the children put through an exhibition for his benefit. "Do you know why I wish that?"

There was a thoughtful silence for a long moment, then a childish treble piped forth: "I expect it's because you've forgot all you ever knowed."—*Exchange.*

* *

"Ah, doctor, I suffer too much. Let me die!"

"I don't need your advice, madam! I know my own work!"—*Journal Amusant, Paris.*

* *

"Doctah," asked a lady of color, "Ah's come to see ef yo' am gwine order Rastus one o' dem mustard plasters ag'in to-day?"

"I think perhaps he had better have one more," answered the medico.

"Well, he says to ax yo' kin he have a slice o' ham wid it, 'count of it's a mighty pow'ful perscription to take alone."—*American Legion Weekly.*

* *

Orator: "And now, gentlemen, I wish to tax your memory."

Member of the Audience: "Good heavens Has it come to that?"—*Cappers.*

* *

The Sheik (after forty minutes' conversation): "Hello, Central! Can't I get a better line?"

Central (who had heard most of it): "What's the matter with the one you have?"—*Goblin.*

* *

"What does the average vocabulary need?" asks an advertisement. Speaking offhand, we should say a rest.—*Associated Editors (Chicago).*

* *

We often wonder why they don't have Wrong Number down in the book among the W's, so we could get it even more promptly.—*Ohio State Journal.*

* *

"Go 'head, Ezry, it's your move."

"Wot's the rush? I heven't got rested from movin' thet other checker, yit."—*Judge.*

The Five Year Program

National Laymen's Committee

One hundred and eight churches are on our Honor Roll this week, three churches coming in since the last report. Our total figures for the period of one year are $69,704 or very nearly $350,000 for the five years. Keep the Five Year Program constantly in mind during the summer months and be ready to take active part in our campaign in the fall.

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.

Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Divine Paternity, New York City

Andover, Maine
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio
Van Hornesville, N. Y.
West Somerville, Mass.
Nunda, N. Y.
Chicago, St. Paul's, Ill.
Spencer, Mass.
Bradford, Penn.
Oak Park, Ill.
Fairfield, Me.
Hop Bottom, Penn
Burlington, Ky.
Galesburg, Ill.

Columbus, Ohio **Brunswick, Maine**

Athens Pennsylvania

The State of Pennsylvania deserves honorable mention for its showing to date in the Five Year Program. Ten churches out of eighteen in the state have accepted the Program and one has not only accepted but doubled its quota.

What state will be the first to be 100 per cent over the top?

Why Not Make It Yours?